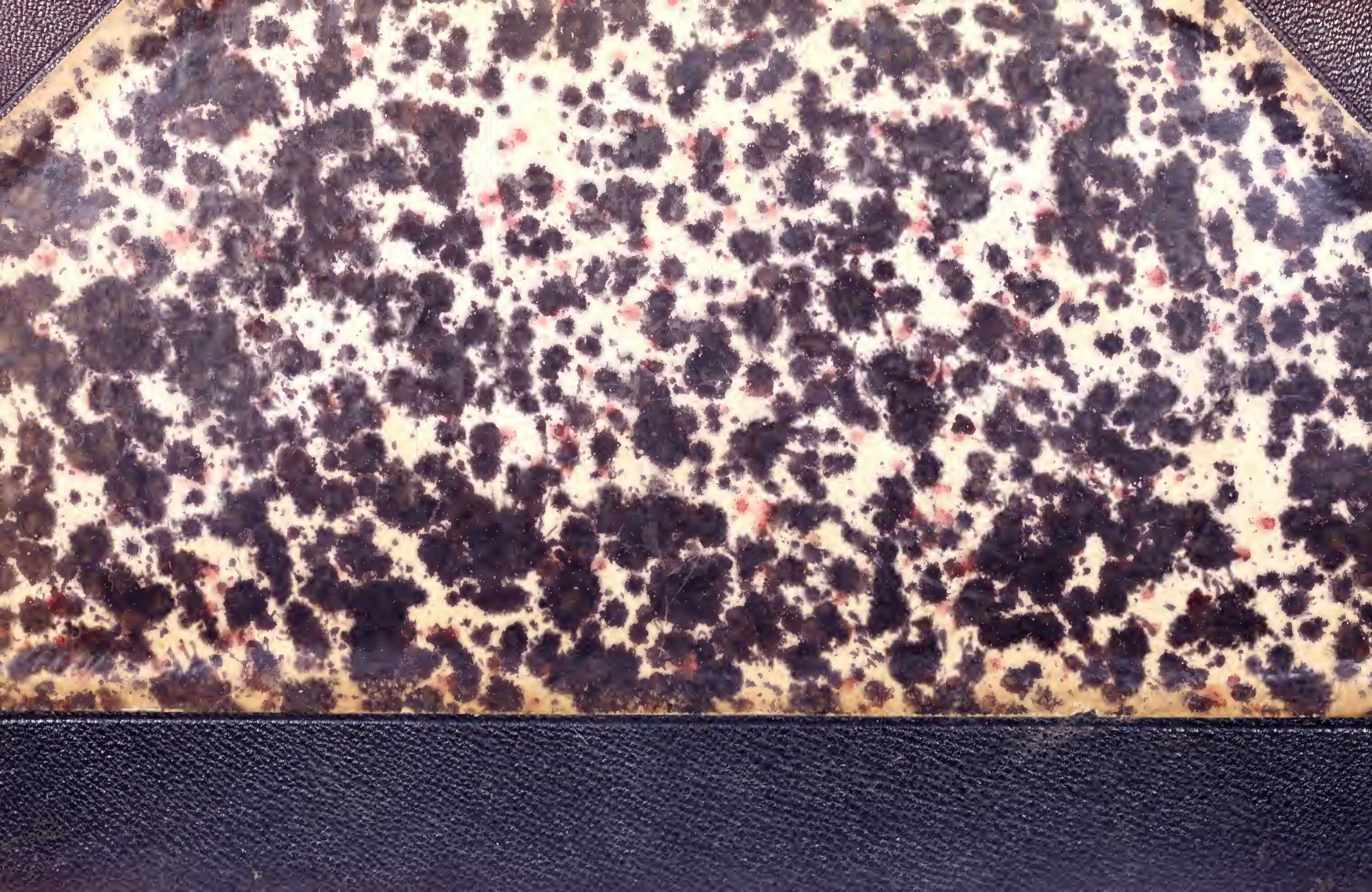

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CHRISTIAN WORK

A MAGAZINE

OF

Religious and Missionary Information.

FORTY YEARS IN THE SANDWICH ISLANDS.*

BY THE REV. W. FLEMING STEVENSON.

It is little more than eighty years since Captain Cook lost his life in one of those Sandwich Islands which he had discovered, and where he had been worshipped as a God. The people were then as barbarous pagans as in the South Seas. They now constitute a civilised, and for the most part Christian kingdom, and the change has been wrought through but forty years of missionary effort.

The Sandwich, or properly Hawaiian Islands, are ten in number, of an area of 6000 square miles, and lying "midway between the Western terminus of the Panama railroad and China, nearly in a straight line between the two." The circumference of Hawaii is about 300, of Oahu, nearly 100 miles. Volcanic in their origin, the islands present more singular and bold features than most others in the Southern groups. Lofty domelike mountains rise slowly up to a height of 14,000 feet, breaking the trade winds, and making a smooth and tranquil sea along the Western coast. The entrance to the harbour of Hilo is described as revealing one of the most magnificent scenes in the world, huge snow-crested mountains lifting their vast bulk to the front and right, and sheltering one of the greenest landscapes that ever rose from the seashore. Lofty and full cascades leap and sparkle among the woods, or plunge sheer down into the sea. Vivid contrasts are always to be had between the black plains covered with great lava boulders, and the luxuriant vegetation of the tropics. Here a stream of the lava has flowed over a gigantic precipice and congealed on its course, where it hangs like a Niagara stiffened into stone; and here the kindly and prodigal hand of Nature has covered the sharp perpendicular walls of an extinct crater with a soft velvety verdure. Above luxuriant masses of tropical foliage, cocoanuts, kous, and bananas, "rises East Maui, the *House of the Sun*, a grand, symmetrical, noble mountain, having a base of thirty miles, and a height of more than 10,000 feet. The crater on the top of this mountain ceased long since to be active, but is regarded as the largest in the world. It is eight miles by twelve in diameter, thirty-two in circumference; has a depth of more than 2000 feet, and New York, with all its buildings and parks, might be hid within it." Nor is the picturesque beauty of these islands their only charm: for the weather at all seasons is delightful; the sky cloudless, the atmosphere clear and bracing. Nothing can exceed the soft brilliancy of the moonlight night. Thunderstorms are rare, and pass quickly and lightly when they come. No hurricanes have been known.

In such delicious climate and in such visible presence of the most awful powers of Nature, the Hawaiian native dwelt from an unknown antiquity. His nature was soft and sensuous, his worship savage and terrible. Human sacrifice was of the commonest occurrence, and accompanied with revolting barbarity. In 1804, when a pestilence broke out in the king's army, three men were demanded to propitiate the gods. It was three days too early for the ceremonial, but meanwhile the victims were seized, their eyes put out, their arms and legs broken, and, on the appointed day, bound and laid beside the swine and fruit that completed the offering. They were stabbed and beaten until they died. One of the largest temples is dedicated to Tiari, a god of war. "Its length is upwards of 200 feet, and its breadth 100 feet—a huge mass of black lava stones. On the top is a fine view of the sea. Somewhere upon it stood the idol, surrounded by

* *The Hawaiian Islands: their Progress and Condition under Missionary Labours.* By Rufus Anderson, D.D. 1864.

images of inferior deities. We were shown the place where victims were offered." Grief was expressed by personal outrages. The hair and the teeth were pulled out; the flesh was cut and burnt. "Almost every old man and woman we met with in the islands had thus been deprived of the front teeth." Their grief rose to its height on the death of a chief or king. "The people shaved their heads, burned themselves, knocked out their front teeth, broke through all restraint, and practised all manner of crime as if it were a virtue. All ages, both sexes, gave scope to the vilest passions, in self-torture, robbery, licentiousness, and murder." Infanticide destroyed two-thirds of the children. They were sometimes strangled, more frequently buried alive; and the latter punishment was inflicted if the child only cried more than usual, or gave trouble in the rearing. "Instead of clasping the little sufferer to her bosom, the mother stopped its cries by thrusting a piece of *tapa* into its mouth, and, digging a hole in the floor of the house, perhaps within a few yards of her bed, and the spot where she took her daily meals, has relentlessly buried in the untimely grave her helpless babe." In the midst of these terrible cruelties there was one redeeming feature. There were two refuges in Hawaii, North and South, to which all might flee, whatever their condition or crime. "The gates were ever open, and there the pursuer must stop. Non-combatants awaited there the issue of battles, and thither the vanquished fled and were safe. The refuge is an enclosure upon the seashore, more than 700 feet in length, and 400 broad, with high thick walls of lava, and two enormous heaps of stones. One of these heaps had an altar for human sacrifices. The walls were formerly surmounted in their whole extent with images, four rods apart. Cocoa-nut trees abound within and without."

In 1808 a young lad, Obookiah, was brought by a trading vessel from the Islands to the United States. The story of his conversion, and the interest of his life awakened great sympathy; and when he died in the mission school at twenty-six, a singularly deep impression was produced in the American Church. From this there sprang the Hawaiian Mission. In the year 1819 the first missionaries set sail; and when they arrived they found the idols abolished. The king and the queen-dowager had headed a movement against the restraints of their idolatrous customs. Their motive was simply to obtain greater freedom of conduct, and on the king's part, to secure dissipation without check. The idols were ordered to the flames and the temples to the ground. The high priest was the first to apply the torch; the smoke of heathen sanctuaries arose from Hawaii to Kauai; idolatry was abolished for ever by law; and the islands presented the spectacle of a nation without a religion. Civil war was the consequence, but the victory leaned to the iconoclasts. The queen-dowager made a tour of the islands, expressly to search out and destroy the idols that had been concealed; and more than 100 were burned, including even the famous poison god of Kamehameha I. Another female chief, Kapiolani, made a long journey to the crater of Kilauea, the shrine of the great Pele, that she might openly defy the power and wrath of that pretended goddess.

Two incidents, each so remarkable in its way, as the story of Obookiah, and the abolition of idols by idolaters, and each so singularly controlled by God to one end, have not probably occurred in the history of any other mission. Permission was given to two of the missionaries to reside for a year in a hut three feet and a half high at the foot of the rafters, without floor, ceiling, windows, or furniture, and in the midst of a noisy, filthy heathen village. The rest were scattered through the district of Honolulu. An alphabet of twelve letters was soon constructed, and in two years the printing press came into use. In 1823 twenty-four chiefs, as many female as male, were pupils of the missionaries. In 1825 the regent and nine chiefs were received as members of the Church, and have all lived and died in the faith of the Gospel. The rulers were in advance of the people; but large numbers soon followed. A congregation of 10,000 assembled to hear the preaching of the Gospel in 1826. In the same year a church was built at Kailua that covered 14,000 square feet, and held 5000 people. "Men drew the timbers for it from the mountain forest, and thousands laboured in its erection and in thatching its broad roof and its capacious sides and ends." Schools rapidly spread over the islands and were crowded with the adults. Six years after the foundation of the mission there were 25,000 pupils: in 1832 there were 53,000 and 900 teachers; and more than a fourth of the population could read the Bible. A Christian marriage law was introduced, and was followed in 1830 by 2000 weddings. The Christian doctrines spread with extraordinary swiftness. Then there came a period of apparent stationariness. Neither the missionaries nor the converts felt the old warm impulse. The Church grew careless, indifferent, worldly. But in 1838 there were indications of a change. "The dull and stupid, the imbecile and ignorant, the vile, grovelling, and wretched, became attentive hearers of the Word, and began to think and feel. Even such as had before given no sign of a conscience, became anxious inquirers after the way of life." The next year witnessed the completion of the Bible; and the new movement gathered wonderful force. "The congregation at Ewa was compelled to leave their chapel and meet under a shelter 165 feet long by seventy-two wide, sitting in a compact mass, in number about 4000. Of two congregations at Honolulu, one was estimated at 2500, the other at between 3000 and 4000. At Hilo the congregations were between 5000 and 6000." In the latter district and out of a population of 14,000, there were 8000 added to the Church in three years. "Mr. Coan deemed it proper to admit 5000 in one

year, and as many as 1700 in one day, after personal inquiry into the case of each individual, extending through some time previous." At Waimea, Mr. Lyons admitted 2600 to the Church in 1838, and nearly as many the year following. More than half the inhabitants of his district are now Church members: and he declares their standard of morals to be as high as can be reasonably expected. He says also we must judge his people by their fruits: and within six years they have expended 20,000 dollars on thirteen churches. In 1837 the total number of members in the Islands was 1259; in 1843 it was 23,804.

The result of this movement has been lasting; the Church has continued a steady advance; and Hawaii is as properly a part of Christendom as Europe or America. In 1863 Dr. Anderson, the foreign secretary of the American Board of Foreign Missions, was commissioned to visit the island group, and to ascertain the character of the churches, and afford counsel to the pastors. He found that forty years of Christian teaching had left but little trace of the ancient barbarism. The government was vested in a constitutional monarchy, and the king was a man of culture, intelligence, and dignity. Education was aided and partially controlled by the State; and the schools were efficient and increasing. Commerce had been largely developed, and the country was eargerly developing its resources. In the towns, the harbours, the roads, the dress and habits of the people, there was every evidence of a rapid and stable civilisation. "May it please you, true Christian fathers," they say in one of the addresses Dr. Anderson received: "1. God has had mercy on us and given us His Spirit to believe in the Father, Son, and Holy Ghost. 2. We have learned to read in our own language, to write, and also arithmetic. 3. There have been enacted, passed, and confirmed, a constitution and laws securing peace under a royal administration. 4. We have been released from a condition of serfdom under oppressive and robbing masters. 5. We have learned to know that it is shameful for men, women, and children to go naked; as was the case with our ancestors down to the time of Kamehameha II." And in another address: "During the forty-three years the missionaries have resided in the islands, much seed has been sown, much labour performed, and wonderful have been the results. We were men all dark, buried in darkness, sunk to the lowest depths of ignorance; roaming about the fields and woods like wild beasts; without clothing, our naked bodies most shamefully exposed and blackened by the sun; without books, without Bibles, without Christianity; plunging into the darkness of hell. Now we are clothed like civilised beings; we are Christianised; we are gathered into churches; we are intelligent; we are supplied with books, Bibles, and hymn-books; and are living for God and for Heaven."

Dr. Anderson corroborates all these statements: "No foreign traveller ever had better opportunity for judging of our own favoured land than I had of the Hawaiian Islands. Everywhere I had the same sort of evidence that I was among a Christian people which presents itself in my own country. Family prayer is prevalent: social morning prayer is common. At Honolulu, I was awaked on the morning after my arrival by the bell of the great stone church, before the day had fairly dawned. It was for a prayer-meeting. Occasionally my attention was called to small houses in solitary places, and I was told they were prayer-houses, erected by the people for their neighbouring meetings. Their views of prayer were described to me as very simple. They expect, when they pray, to be heard. As we stood in the pulpit of Mr. Brown's church, at the close of the afternoon service, he called my attention to one of his aged Church members. That man, said he, some years ago, was off the coast with two other natives in a canoe, fishing; and a monstrous shark came up with the evident intention of upsetting it. They beat him away with their paddles. He went off some distance, and came down upon them the second time. Again they drove him away, and he returned. Their courage then began to fail, and they said, The shark will have us. But this man proposed to the others that he should pray to God, while they used the paddles. To this they agreed, and he fell on his knees in prayer, while they stood on the defensive. Down came the monster, but when very near he sheered off, and was soon out of sight." They have built more than 100 churches, at a cost of 150,000 dollars. Some of the largest are built of coral, or blocks of lava; more are framed wooden houses, painted white; one on Kauai is of a light coloured sandstone; a few had walls of mud hardened in the sun; and a few even of grass. Dr. Anderson was witness of an ordination at Honolulu, "one of the most interesting events that came under my observation. It was in the afternoon, and the two native congregations united, forming an audience of scarcely less than 2500. The people had made out a call, promised a salary of 1000 dollars, to be raised by themselves; called a council by letters missive; were present by their committee at the examination of the candidates in the native language; and the church officers had the care of preserving order in the assembly. The vast audience, its becoming appearance, the interest, the attention, the singing, — everything indicated an established and true Christianity." In another church he was witness to a mode of making a monthly collection, and which the natives have the credit of devising. "Just before the sermon, two leading men took their seats at the table in front of the pulpit. The whole people having been divided into classes, somewhat after the Methodist custom, each with a *luna*, or leader, the presiding deacon called the name of the *luna*, when all of his division, who chose to contribute, came forward to the table and laid down their money; while the other took

note of the contributions, and the names of the donors. This practice has a singular resemblance to the habit of our forefathers. In the 'Life and Times of William Brewster,' it is said that after the sermon 'the deacons put the congregation in mind of the duty of contributing for the poor and the support of public worship, when the governor and all the others go to the deacons' seat, deposit their gifts, and return.'" To these glimpses of the Church many others were added no less interesting; some, perhaps, even more interesting from the light they threw upon the habits and temptations of infant churches, and their corroboration in essential features of the Christian life at Corinth. The easy abuse of the Lord's Supper, the possibility of the grossest sins in the Christian community, the presence of licentiousness, the more easy fall into debasing temptations, and also the return with increased humility and zeal, are some of the features noticeable in both churches. They involve a matter of much importance,—the standard by which such communities should be measured. Dr. Anderson pleads that to compare them with the churches at home is unfair; for the civilisation of centuries enters into the hourly manifestations of our home Christianity. Unfavourable views of Hawaii, he attributes to this mistaken standard, and to contact with only the worst class of the community. His deliberate conclusion is, that the difference between their piety and ours is more circumstantial than real. From the statistics it appears that the first native convert was Keopuolani, in 1823; that up to 1833, the whole number was 577; that 29,651 were admitted in the next ten years; 12,325 in the following decade; and in the last, 8,802; which with 1500 in East Mani make up 52,413. During these 40 years, the deaths have been 20,017; the excommunications, 8000; and the number of church-members has never exceeded 24,000 at any one time. At present it is 19,679, a diminution owing much to the decrease of the population, which has sunk in 40 years from 140,000 to 70,000.

Before Dr. Anderson left, a religious convocation was held for three weeks, and attended by thirty clergymen, seven laymen, and about forty women who were merely present. It was resolved to form forty new churches in fifteen missionary districts, to establish boarding-schools for girls, to prosecute home missions, and to depend upon Hawaiian supplies for the Church. But the most important conclusion was that the missionaries divested themselves of the governing authority they had held it necessary to assume over the infant Church. The Church henceforward is on its own basis, strictly self-supporting and self-governing. The mission, as a mission, has been merged in the community; and this noble experiment of the American Board has ceased to be experimental. The mission found a nation of barbarous pagans. "There is now an organised Christian government, with a constitution and laws as accordant with the Holy Scriptures as in the best old Christian nations. Nearly one-third of the population are members of Protestant Churches; there are no avowed pagans; the idols are utterly abolished, the native education is provided by the Government; houses for the worship of God have been everywhere erected, and are preserved by the people; regular Christian congregations assemble on the Sabbath, and there is all the requisite machinery for the healthful development of the inner life of the nation."

Other missions have obtained a footing in the island. In the days of Louis Philippe and the Tahiti outrage, French priests were forced on the Government by the guns of a French frigate; they reckon that they have baptised 23,500, among whom, it is said, those excommunicated by the American Mission bulk largely. The Mormons also have a settlement, numbering 3580 adults. And recently a bishop has been sent out by the Church of England. It is, to say the least, unfortunate that the members of this new mission have refused to recognise their American brethren as clergymen, and are known as the Reformed Catholic Church. It is unfortunate, too, that they are identified with a sensuous ritualism, that would be regarded with suspicion at home. They seem likely, Dr. Anderson says, to be an element of discord and not of strength to the native Church. It would be pleasant to believe that this opinion might be modified. However it may be with the future, for the present "the outlay has been less than the cost of the Exploring Expedition to the Pacific Ocean under Commodore Wilkes; less than that of a first-class ship of iron, or a moderate section of a railroad. Yet how vastly greater, how vastly more precious are its results!"

GLIMPSES OF CHRISTIAN WORK IN THE EAST DURING THE AUTUMN OF 1864.*

BY THE REV. A. W. THOROLD, M.A.—Part II.

We left Damascus in the blaze of a scorching afternoon, and soon entered a long and monotonous plain, the only relief from which was in looking back at the green oasis, which for several hours was still visible. About sunset we turned off towards Gebel-es-Sheikh, or Hermon, almost the entire circuit of which we were to make, before standing underneath its southern base at Paneas, and encamped just beyond Catana, near a tiny brook, inhabited by innumerable leeches, and

* Erratum.—In page 1 of January Number, 2nd column, line 10, *for* "birth-place" *read* "dwelling-place."

pleasantly overhung with quince trees, golden with ripening fruit.

To Rasheya next day the ride was rough, burning, and wearisome, up and down monotonous hills, with neither greenness to cool the eye, nor landscapes to refresh the spirit. There was however one small excitement in the shape of a swarm of enormous hornets, which had come down to a roadside well to drink, and to which we felt it prudent to give ample elbow room.

Rasheya, a town of some importance, and garrisoned with a regiment of Turkish soldiers, was one of the chief scenes in the massacre of 1860. As we entered it, a man in a scarlet tunic (after we had heard about him it seemed blood colour) familiarly saluted our dragoman, and accompanied us to the only available camping ground. This man was one of the ringleaders in the massacre, and not only gave the signal for the murder of the princes of the Lebanon, but slew seven persons with his own hand. It is characteristic of an Oriental Government, as well as corroborative of the suspicion, that after all the Porte was not so very sorry for the massacre, that this man is now employed in the public service. It is also curiously illustrative of the shocking cheapness of human life in these parts, and of the prevailing impression that most killing is not murder, that he goes in and out among the townspeople respected rather than otherwise.

But it is more shocking still that the widow of one of his victims, to whom, dripping with the blood of her husband's life, he ran down out of the slaughter that she might wash the stains from his clothes, and so enable him to go back to his work of butchery, was quietly standing by him close to our tents, whilst all this story was being told to us, apparently on terms of easy acquaintance, certainly with no outward show of aversion or alarm.

These Druses are a singular people and have a singular history, of which, by the way, it is extremely difficult to get a consistent and reliable account. They inhabit the Lebanon to the south of the road from Beyrout to Damascus, to the number of about 70,000, and happily for their neighbours keep very much to themselves. When not irritated they are a kind-hearted, generous race, industrious, skilful farmers, rigorously abstaining from wine, honest, moral, and in fact the backbone of the native population. There is no occasion to speak about what everyone has heard of, their prowess in war. As to their religion they profess to be followers of a fanatical Egyptian caliph, named Hakim, who lived about the eleventh century, and was put to death by his own relations in consequence of his intolerable cruelties. His clothes being found in a cave, while his body had disappeared, it was concluded that he had ascended into heaven, and he is worshipped as a kind of incarnate god who is presently to return to conquer the earth and give supremacy to their religion. Being no exception to the rule that all sects are intolerant in proportion to their smallness, they give the Jew ten curses, the Christian twenty, but the Mahomedan thirty. They believe also in the transmigration of souls, and it is one of their doctrines (curious for the light it casts on the popular view of the future of the Hebrews) that in the last day, they themselves will rise as rulers, Christians as apes, Jews as ass-drivers, but Mahomedans as asses with Jews on their backs.*

As to their political relations, while the Maronites have always sided with France, the Druses have identified themselves with England. Let us trust that this circumstance may induce them freely to avail themselves of the Protestant schools, which are to be found here and there in the Lebanon, and which are the true hope of better times.

The mountain road from Rasheya to Hasbeya may be safely described as one of the most picturesque in Palestine. The rich and abruptly broken valleys which we looked down upon at our feet soon after leaving Rasheya, suggest to the English traveller the beautiful neighbourhood of Stroud, Gloucestershire, having the advantage in wood and verdure, while Syria is free from the plague of tall chimneys and black smoke. Hermon to the south falling westward in swelling hills of deceitful and tempting smoothness, filled up the horizon on our left. Towards the north we had enchanting glimpses of distant country, and at one spot in particular, where we halted for a few moments' rest, almost the finest panorama of mountains I ever saw out of Switzerland opened in front. Westward, the entire range of Lebanon from Sunnin to Deir-es-Khatib, shut out as with a wall of amethyst, Beyrout, Tripoli, and the sea. In front was the plain of Bukâa, fertile in soil, famous in history, rich in antiquities. Behind the lower range of Anti-Libanus towards the east were Homs and Damascus. At our back was the Holy Land. Yet nothing is quite perfect anywhere. In summer and autumn Syria is without snow. But no mountains can compare with snow mountains. The drawback to a sky of spotless azure and an atmosphere of pellucid clearness, is in the absence of those lights and shadows which are born from clouds, and which to the most exquisite scenery add softness, and variety, and colour.

The approach to Hasbeya from the north is extremely beautiful. The town is built on the southern bank of a somewhat steep ravine, at the bottom of which flows one of the sources of the Jordan,—and the hills all round, on the left rising up into Hermon, on the right abruptly terminating in a prettily wooded elbow, present a picture of luxuriant fertility.

A wayside grave, out of which human bones were visibly protruding, bore a mute but ghastly testimony to the massacre already mentioned, and which in this place was more terrible than any-

* For an elaborate and more complete notice of the Druse religion, see Lord Carnarvon's *Recollections of the Druses.*

where. In the expectation of greater security the Christians fled to Hasbeya from all the villages round. The result was that, like cattle driven into shambles, they merely saved their enemies trouble in killing them, and without having to be hunted for, they were slaughtered at leisure.

Good Mrs. Thompson has a school here, but she had returned to Beyrout, and we again missed her. A Protestant place of worship is being erected.

In our next day's ride to Paneas, some of us had our first view of the Land of Promise. Mounting out of the town by a steep but pretty lane, and riding for an hour or two through vineyards and orchards, with smiling glimpses of cultivated country, we made a slight *détour* to visit a Roman ruin, which, like many others of the sort, had nothing much to recommend it, but that it was Roman, and that it was old. Then after pushing our way through a wood, and climbing up a tedious hill, a vast plain stretched out before us with a sheet of glittering water at its utmost extremity, and towards the south-west a girdle of blue mountains, imposing even after Lebanon. The plain, Ard-el-Hûleh, was the vast battle-field where Joshua finally routed the Canaanites, and won the victory which completed the conquest of Palestine. The silver water was the Lake of Merom. The purple mountains were the heights of Safed, commanding almost the finest view in Galilee, and to which Christ is supposed to have pointed, when He said in the Sermon on the Mount, "A city set on a hill cannot be hid."

It must be confessed however that the plain, welcome as it was to look at in the distance, was hot and long when we came to ride across it; and glad we were to turn the shoulder of the mountain on our left towards a lovely nook nestling a few miles off under the very shadow of Hermon.

Cheerily we rode on by a musical rill of running water, past shepherds with their sheep, through shady thickets, and up hill after hill in a continual but easy ascent, until we heard the sudden rushing of a rapid stream as the sound of many waters. Then suddenly it was before us, laughing and leaping in the joy of its liberty, and we plunged through the foaming torrent, and picked our way carefully, first over a ruined bridge, and then over a Roman pavement all broken now, yet once hallowed by the touch of the most sacred feet that ever walked this earth; and passing through the village, where, during summer, the people live in booths on the roofs of their houses; and rapidly dismounting at our tents, which were pleasantly pitched in a shady glade, we made our eager way to the sacred river. In another moment the Jordan was before us, rushing swiftly from under the crest of the mountain, into a pleasant wilderness of green copsewood; not, I think, in the least disappointing, but even exhilarating by the exceeding beauty of the place of its nativity, as well as solemnising with the memories of the past. There is also the mountain—the mountain of the Transfiguration—and we observed with deep interest the Roman votive tablet cut into the living rock, towards which Dean Stanley, in a brilliant flash of imagination, suggests that the Lord may have pointed, when He said to Simon, certainly in this immediate neighbourhood, and close to this same mountain, if not actually on this square foot of earth, "Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it."

We spread a carpet by the river side, and passed a still, happy hour, drinking of the water of which Christ had drunk, doing our best to seize the conviction, more easily seized at a distance than on the spot, that here in these coasts of Cæsarea Philippi, we were on common ground with the Son of Man; that down some one or other of these mountain paths He descended from the place of His excellent glory; that in one or other of these nooks and corners, where the mountain touches the plain, He rebuked the multitude, and healed the demoniac.

I have spoken already of two sources of the Jordan. There is yet a third, which rises in a secluded spot in the midst of the plain, and marks the precise site of Laish, or Dan, the scene of the surprise, extermination, and massacre described by Joshua.

This source is a large and beautiful pool, fringed round with trees and bushes; and we paused to watch the infant stream, the most sacred, but as has been truly said, the most useless of rivers, as it started on its journey from the far end of the pool, gleaming with silver light under an archway of green boughs.

Great things might be made of this plain, and vast crops of corn, and cotton, and tobacco grown on it, if there were but English capital and English farming. Now, most of it is uncultivated; and the lower part of it, simply, no doubt, from want of draining, is an impenetrable morass.

Our road struck right across it to the mountains on the west, and from the summit towards the east and the south-east we had a fine view of the trans-Jordanic country, to most travellers at present inaccessible, but to the student of Scripture rich in the historical associations of Bashan and Ramoth-Gilead, Mahanaim and Pella.

It seemed an elevated table-land, occasionally studded with mountain summits, and just where the eye reached no further, losing itself in a sultry haze towards the Pisgah range.

Here we entered Naphthali, and our camping ground was at Kedesh, near a ruined temple. This is the spot, in the plain of Zaanaim, where Deborah met Barak, and where Barak assembled the army which defeated Sisera. Four hours more brought us to the fastness of Safed, at the foot of which are some green and pleasant gardens, and which, though I missed the Tagus in some things, reminded me of Toledo.

Safed is one of the most sacred cities of the Jews, and few places are more interesting for association,

or scenery, or inhabitants. It is almost entirely new, having been to a great extent rebuilt after a recent earthquake; but it is chiefly interesting for the Jews, who must number thousands, and who come from all quarters of the world to end their days here. It was a touching sight, as we rode through the narrow and filthy streets, to behold in all variety of costume, and age, and condition, such a multitude of the Lord's kinsmen after the flesh, though aliens in the spirit, dwelling in His land, while still rejecting Him, and many on the point to die, through age or infirmity, without the blessed hope that comes through faith in Him.

Most of the faces I noticed were sad and care-worn, many emaciated and haggard to the last degree; but in the majority of instances, I thought I observed a certain quiet dignity of gait and demeanour, as if in spite of their poverty and suffering, they felt themselves at home in the land of their father David. It was a real satisfaction to the Christian traveller, it seemed to touch them as a mark of kindly respect, when as he rode by, he uncovered his head to greet Hebrews, standing on their ancient soil.

In some respects, Safed would be an admirable mission station. Yet it is not to be denied that the difficulties would be formidable; and it is just one of those cases, where one would shrink from the responsibility of advising action, yet where one would be glad to see the attempt wisely made.

We passed through the town to an olive grove almost overlooking the lake, and the view from thence (shall I weary my readers with so much description?) is certainly one of the most moving that human eyes can see. Beneath, so near that a ten minutes' walk would apparently reach it, yet in reality three hours' off, lies, sleeping in perfect stillness, that fair mountain lake, which more than any other spot in the world is associated with the daily life of the Lord Jesus; and, Jerusalem perhaps excepted, is the most marked by His ministry. Three impressions of it abide with me:—Stillness, as if it were resting from a troubled past for a glorious future. Bareness, for there are no trees on its banks, no ships on its waters, no fishermen on its shores. Sultriness, for never, while I live, shall I forget the burning heat of the sirocco, which began to blow furiously the night we were at Safed, and made it almost intolerable to breathe. So intense indeed was the heat there, even at the end of September, that I have since asked myself if the temperature could have been the same when our Lord lived at Capernaum, and a thriving population inhabited its shores. South of the lake, the rounded crest of Tabor rises up, and Mounts Gilboa and Gilead, and the distant heights of Samaria. On the left is the Hauran. On the right the bluff of Carmel runs out into the sea.

Nazareth, which we reached by way of Cana, is a town of some four thousand people, the majority of whom are Christians, and include Latins, Greeks, and Protestants. We took up our abode in the Latin Convent; and one of our party, who was suffering from illness, received from a Spanish monk much kindness, and a partial cure. The place itself has been often described. It is shut off from the north by a ridge of some elevation, to which further allusion will be made presently, and on the slope of which many of the houses are built. Several other hills in a kind of semicircle gently and pleasantly swell round it, on the west, south, and east; and my recollections of it, in respect of its stillness and quietness much the same as that of the Sea of Galilee, make me describe it as pleasing rather than beautiful; quite Oriental with its flat-roofed houses, and feathery palm-trees, and thickets of prickly pear; the place of all others for a retired and meditative life, while from its proximity to the sea on one side, and the Hauran on the other, it is well adapted for a mission.

With Mr. Zeller, who has lived seven years in the country, first at Nablons, and afterwards here, we had much interesting intercourse. His regular work, in which he has the aid of a valuable catechist, comprises of course teaching and preaching. There are schools for boys and girls, numbering about seventy children; and on Sundays he holds two services in Arabic, at which the usual attendance is seventy-five. It is easy to understand that a great prejudice existed, in the first instance, against any attempt to elevate or educate the women. Much, however, has already been effected through the quiet and happy agency of Mrs. Zeller (a daughter of Bishop Gobat); and it is reasonable to hope that as the men discover that their wives make home more comfortable through learning housewifely arts, and their lives happier through increased good temper and intelligence, their opposition is likely to be converted into a hearty goodwill.

In the cool weather, Mr. Zeller takes his tent, and itinerates in the neighbourhood. Speaking Arabic fluently, and possessing considerable influence among the natives, he proceeds, in the first instance, to engage them in friendly conversation on ordinary topics, leading them on by degrees to his Divine message, and he seldom finds either reserve or shyness on religious subjects.

This of course is an enormous advantage for missionaries, and one which they duly appreciate. The only thing is, they must know what they are about. To challenge controversy in the presence of a whole village, only to have the worst of the argument, is no gain to Truth.

Mr. Zeller has another field opening before him, among the Bedouins, which makes one hopeful about a fine race of men, for whom no one at present seems able to do anything. To be listened to, there, as much as here, is the first condition of success. To speak their language, to know their habits, to understand their ideas, and to conciliate their respect, are all essential, over and above the help that comes from God alone, for any one, who would win to the Saviour these

neglected souls. So far as I can judge, the missionary, to whom I have alluded, is eminently qualified for the work. Yet He who knows the work, and chooses the workman, will make the way plain in His own good time.

At Nazareth we were able to appreciate with increased clearness the difficulties that impede the Gospel in this part of the world.

First and foremost there is the Turkish Government, which by misrule, by neglect, by oppression, by monstrous fraud, crushes independence, robs industry, and paralyses the spirit of progress. At Constantinople it may reform on paper, but in the provinces it knows no change except growth in decay. Candid and enlightened when promises must be made to European Powers, it is true to its old traditions in the remoter parts of the Empire, where it is administered by governors, whose life is often one long crime. Indeed, it seemed to me that with the exception of the Pashalik of Jerusalem, the local administration was worse rather than better since my first visit in 1848. Certainly during the March of that year we traversed with perfect safety a district of the Hauran, which last autumn was pronounced impassable.

Now in the nature of things, a condition like this is unfavourable to the progress of religion. A sick man compelled to be in a continual posture of self-defence against disease is not easily disposed to postpone the claims of the body to those of the spirit. A bad government affects in the same way the advance of Truth. Though God can overrule all things, and even make times of persecution to be times of inquiry and awakening, we still feel bound to pray, as by an instinct of our nature, that we may be delivered from the fear of our enemies. History teaches us, and personal experience confirms history, that (in the language of our Liturgy), only as we can "keep our hearts in peace and quietness," are we "set to obey God's commandments."

But not only is that wretched government a serious hindrance to the spread of truth, but the very Church of Christ, as represented by the Latin and Greek Communions, is, of course, persistently hostile to Protestant efforts. So far as worldly influence goes, these bodies enjoy conspicuous advantages over ourselves. In the first place, France, Austria, and Russia make it their deliberate policy to protect Christianity in the East. Whatever their motives may be, it is a recognised principle of their diplomacy to identify with their own interests, and to guarantee through their own representatives, the rights of the members of their respective communions. All this, of course, gives the inhabitants of the various monasteries throughout Syria a great feeling of security both for themselves and their proselytes. It must also make their enemies very cautious how they inflict an injury, which, if needs be, would be instantly avenged by a fleet and army from Odessa, or Trieste, or Marseilles.

Then, again, the Greek and Latin Churches have a large stake in the country in the shape of lands and buildings. As owners, and occupiers, and taxpayers, they have a just claim to be heard, when there is anything to complain of. Property is power.

Once more, not only have they dispensaries to which the poor come eagerly for advice and medicine;* but it is also the practice of the monks in several parts of the country to lend the peasants money on their olive trees. The advance is made in the spring, to be returned in the autumn, when the olives are gathered, and often, of course, there are heavy arrears. This is certainly a real assistance, but it must have the effect of compromising the independence of those who accept it, and of binding more closely to the monks, if only by a proper sense of obligation, those who are benefited by it. Further still, in some places (and Nazareth is one of them), the monks contract with the Turkish Government for the taxes of the place, reimbursing themselves by a private levy on individuals. Here is a screw, which may easily be turned so as to pinch very tightly, where it may be desirable to punish or alarm.

To turn to one more difficulty. It is a serious matter, as a missionary himself remarked to me, to urge a man to profess Protestantism, while it is impossible to ensure him protection. In the great cities where a conversion from Islamism is imperfectly known, or speedily forgotten, and where shelter from mob violence can more readily be obtained, the case is different.

In the provinces, however, and most of all in the villages, a Mohammedan renouncing his religion would probably be put to death by Lynch-law within an hour or two of its being known. Now it is a grave responsibility, not lightly to be incurred, though indeed not lightly to be evaded, deliberately to urge on a human conscience the taking of a step which may make children fatherless, and the wife a widow.

Three things appear desirable, and one thing necessary, for the growth and stability of the Church in these regions.

The operations of the Church Missionary Society (I give this opinion with diffidence) might, I think, be advantageously strengthened by the planting of a third station at Akka. This would establish a direct communication between the local government there and Nazareth: it would occupy a position of some importance on the sea coast: and it might occasionally set Mr. Zeller free for an expedition to the Bedouins.

Then, our friend wants to build a church at Nazareth, and his reasons seem to justify him. Of course it would, in the first instance, be convenient for the many English travellers who come to the place in the course of the year; and those who have already visited the spot, may be willing to

* There is also a Protestant Dispensary at Nazareth, conducted by Dr. Vartan, and likely to do vast good. See CHRISTIAN WORK, for 1864, p. 359.

aid an object which would ensure the permanent preaching of a pure Gospel in the earthly house of the Saviour, and be a blessing to their own countrymen in a distant land. But the reasons likely to prevail with the Church at large are these: that a solid material building would invest the mission with a definite and lasting character, both in the eyes of the native population, and with the local government; that it would certainly be the visible centre and rallying point for Protestants between Jerusalem and Beyrout; and that it would also give additional accommodation to the steadily though slowly increasing native congregation in Nazareth.

The ground is purchased, and the plans for a simple and commodious building are already prepared. The estimated cost is 2000*l.*, not a penny too much, when the great expense of building in this country is considered. Two things are needed further. A firman from the Porte must be procured to authorise the erection. Then, as but little can be obtained on the spot, if the church is to be built at all, it must be built by friends at home.*

Once more: the question seems worth asking, if our missionary plans and agencies here and elsewhere are quite as complete and practical as they might me. To the plan of missions conducted by the preacher and the school-master, may we not join that of missions propagated by the family and the colony? We have long possessed the voice of the prophet crying in the wilderness. Our great need is of the secret leaven of Christian men and women coming to settle and dwell in the land, who should earn their own bread, cultivate the soil, work at their several trades, go in and out with the natives on kind and familiar terms, and so bring the meaning, and power, and beauty of a pure Christianity to their very doors, with the light they behold and the air they breathe. This plan is well understood on the Continent, and is admirably described in an interesting book called "Praying and Working." It will be seen from that volume how the Christian energy of Louis Harms, pastor of Hermannsburgh near Hanover, so roused and stirred his flock, that there went out from that village alone eight poor men to settle at Natal as a missionary colony: and how in seven years' time there have come to be 100 settlers, eight stations with dwelling houses and workshops at each station, 40,000 acres of land obtained, fifty heathens baptised (not, we may believe, with Xavier's baptism), besides a ship of their own.

Now why should this be so impracticable for us? Is there no English parish, where a minister of faith and prayer might animate his flock to a similar enterprise? We of all people, with our inborn instincts for colonising, and our real zeal for the welfare of the heathen, should not suffer ourselves to be outstripped by Germany in this adventure for Christ.

What a blessed union it would be in which poor as well as rich, artisans as well as graduates, laymen as well as clergymen, would enjoy the opportunity (the blessedness of which none of us can appreciate now) of sowing the seed of Eternal Life; where peasants, strong in their personal experience of what the Lord has done for them, and students from the University, furnished with the weapons of critical knowledge, would join hands and hearts over the very grandest work that human souls can do.

Yet however desirable and efficient these methods may be in themselves, one thing is necessary, if Christian missions are to be conducted with security and success. There must be religious liberty. There must be liberty for the missionary, not indeed to insult, but to argue, to confute, to explain, to instruct. Putting aside the fact that to some few persons everywhere all difference of opinion has the appearance of insult; truth, as opposed to error, is in the nature of things essentially a controversy, and can never be anything else. Dr. Pfander has only said what commends itself to every man's good sense, when he writes, "The Gospel cannot be preached to the Mohammedans without causing opposition and contention. Is the missionary not to state the grounds of the hope that is in him, or to stop the mouths of gainsayers? Silence here would be nothing less than unfaithfulness to his commission. Has the Gospel ever been preached without producing opposition?" There must also be liberty for the individual that he may be free to follow the dictates of his conscience, and to profess the religion he prefers without let or hindrance. Recent events have shown that even in the metropolis of the Turkish Empire there is a strong fanatical party utterly opposed to granting this liberty; and it is only fair to weigh the extreme difficulties which embarrass the action of the Government, as well as to remember that all legislation too much in advance of the prejudices of the common people, only provokes reaction and retards success. We may be thankful that Lord Russell has spoken out in a way that might have been expected of him. The memory of Lord Stratford still lives on the Bosphorus. Fuad Pasha has certainly done a good deal in setting the imprisoned Christians at liberty. To return for a moment to Nazareth, it is a positive gain, since that through Mr. Zeller's exertions, and in spite of the intrigues and opposition of the Greeks and Latins, the Protestants there have been officially recognised as a religious community by the authorities at Akka. Further, while there are English Consuls in the East, like Mr. Skene at Aleppo, Mr. Rogers at Damascus, and Mr. Sandwith at Caiapha, wise and strong friends will never be wanting to ensure legal protection, and to manifest kind sympathy towards Protestants in Syria.

After all, it may be better that we should be

* The writer of this paper will gladly receive any contributions for this object. His address is 16, Bedford Square, London.

compelled to put more trust in God, through leaning less on man. "I, even I, am He that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; And forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? I am the Lord thy God, that divided the sea, whose waves roared; The Lord of Hosts is His name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people."

I have spoken already of a mountain brow overlooking the town from the north, which commands a noble prospect of all the country round, and is a quiet retreat for those who wish to be alone. Many and many a time, we may reverently believe, has our blessed Saviour mounted that hill for fellowship with the Father, and to muse upon His kingdom.

And as He looked forward through the coming ages, to His own ministry and death, and ascension to glory,—to His holy Church throughout all the world, in its rise, and growth, and decay,—to the Company of the Apostles, to the Fellowship of the Prophets, to the Army of Martyrs, to Paul and Jerome, to Saladin and Napoleon, to Saracens invading, and Crusaders rescuing, and Turks oppressing, and missionaries labouring:—what a train of events, what a succession of actors, what a dismal catalogue of failures and crimes must have passed before His Divine mind, as clouds out of the sea floating over a calm sky.

Yet even then, though knowing all things that were to be accomplished, He went forth from Joseph's house to teach, to suffer, to die: for He had come not to do His own will, but the will of Him that sent Him.

He can wait now, for He is strong, He is wise, and He loves us with a love deeper than the deep sea; and His intercession goes on and faileth not.

"One soweth and another reapeth." No true workman, whoever he may be, is forgotten. Hour by hour, from their finished labours on earth, His elect come up to stand before the Throne. "Others have laboured, and ye have entered into their labours." No true work is ever lost, though for a moment it be suspended. The Lord takes care that His work is carried on from age to age.

If only we are true workmen, what matter it, when viewed in the light of Eternity, where we work? In Asia, or in Europe, we plough the same soil, we sow the same seed, we serve the same Lord, only let us believe. The promise is for all of us. "They that sow in tears shall reap in joy." The precept is to all of us, "Watch!"

If all these years the Lamb of God has waited for the accomplishing of His elect, we surely, for our short season may watch and pray, labour and suffer with Him.

Does He not still say to us, as He said to them of old, "Sit ye here, while I go and pray yonder?" Who that loves Him would not desire to escape the reproach to them that slept—"What, could ye not watch with me one hour?"

A REMINISCENCE OF MY PRISON LIFE.

BY MANUEL MATAMOROS.*

In the first months of the third year of my imprisonment my health was much enfeebled. I was often scarcely able to take a few steps in my chamber. This exercise had now become impossible. I felt, and my friends agreed with me, that the time of my earthly removal was not far off, and I rejoiced in the hope that I would be in the presence of my Saviour. The governor of the prison, impressed, without doubt, with the seriousness of my illness, offered me, in the name of his chief, the choice of a man among the prisoners who might perform for me the duties of a servant.

I accepted the proposal. "Very well," he said, "and who will you have?"

"Send me," I answered, "the worst criminal of all."

There was in prison a young man of twenty-eight, against whom there had been a number of charges, for only two of which he had been condemned to thirty-five years of penal servitude. He had been a chief of brigands. He was a man of savage energy and of intrepid courage, who had many a time fought with the police agents sent to capture him, and in every such combat forced them to retreat. Such he had been, and was still even in prison. Everyone suspected him, his fellow-prisoners, who had often felt the effects of his brutal force, as well as the gaolers. Such was the man given to me for my servant. The governor was evidently well pleased to see him separated from the others. Though such was the case I received him with joy, and felt myself moved with much compassion for him when I knew his history as it was told me by the gaoler. On his part he undertook the service with pleasure, for near me his position was much improved in every respect. He enjoyed more liberty, and he had the privilege of receiving his old father

* Translated from a little pamphlet published for the benefit of Spanish Evangelistic Work, to which our readers can contribute by sending communications to the treasurer of the Spanish Evangelistic Society, Edinburgh.

from time to time in my cell; he had been before permitted to see him only at a distance, and in presence of the gaolers. By degrees the respect which the unfortunate man had for me changed into a lively affection. Often he said to my mother, "Ah! madam, if the shutting up of the gaolers in this dungeon would have set your son at liberty, I would have done it long ago, as I easily could." And I am sure he would have tried it, dangerous as it was, if I had not turned him from it. When I knew better his character and his thoughts I was convinced that, notwithstanding his depraved and criminal life, he had still a heart susceptible of noble and generous sentiment. One day he said: "If I had not met with vile friends I would never have taken to robbery; but, pushed on by some cowardly fellows who did not dare to try it themselves alone, and once drawn into it in this way, robbery soon became a habit of my life." "But," added he, with a look of satisfaction, "I never took anything from the poor, and I never, either with my gun or my poignard, drew a drop of blood. I was a brigand without doubt, but a brigand who could boast of being always honourable." . . . Poor, unfortunate!

Certain details of his history were unknown to anybody. I was the only person to whom he communicated them, for had they been known he certainly would not have escaped capital punishment. Thus I arrived by degrees at a knowledge of his deeper feelings.

One day, at the moment when I was beginning my morning worship, he was preparing to quit my cell. I induced him to remain; and he sat down beside me. I opened the Bible at the third chapter of St. John's Gospel. During the reading of it his face brightened up with a happiness that increased every moment. When I came to the 16th, 17th, and 18th verses, which I read slowly and with emphasis, a deep emotion seemed to agitate him. I seized my opportunity, and read further the eighth chapter of the Epistle to the Romans. We fell upon our knees, and it was given me to pray with much fervour and confidence for the man who had already inspired me with so much affection. When we rose the tears were pouring down my companion's face. I know not if, in my whole life, I have ever had a happier moment than this in which I saw this soul entering on the path of life eternal. I left him under this sweet impression, and later I asked him only, "What he thought of this that we had read together—this that God had spoken to us?"

"Ah! Don Manuel," he answered, "if I had known how to read, I would have learned to understand all about these things, and I never would have been a criminal. It is very beautiful. I never shall forget it. Ah! if I only knew how to read, I would not be so unfortunate."

"Well, do you wish me to teach you? Do you want to begin now?" I asked.

"Yes, yes," he said, with an expression of the most lively joy, and with that energy which characterised him. "Oh, yes . . . you are truly a father to me. . . . Oh, may God reward you!"

"Very well," I said, "your application will test the sincerity of your desire."

I gave him money to buy a primer, and, the same day, he had his book in his pocket. We began at once, and from that moment, he took every opportunity of advancing in this study, taking advantage of the help of those prisoners who knew how to read. He employed in this way the most of the day.

His progress was rapid, and, at the end of a month and a half he read tolerably.

He continued to listen to the reading of the word of God every morning. He assisted with a clearly indicated joy, in many of the religious and brotherly meetings which took place in my prison during my captivity. His peace gradually became most complete.

He troubled himself no more about devising means of escape, for he was in a state of entire submission to the will of God.

Our relations became more fraternal and Christian; I felt myself happy in the society of this man. His love extended also to all the other prisoners; he spoke of them all with deep interest; he knew their wants, and his greatest pleasure was to give them some relief.

Often I saw him reading with his companions portions of the New Testament. He distributed also the tracts which I had in my possession; and I am sure that his prudent and firm conduct at this time did much good.

I was rigorously prevented from speaking with the other prisoners; but he felt himself happy when he could act as a means of communication between them and me, bringing to them a word of consolation, or some religious book, which he would hand to them, saying:—"Take this, see what Don Manuel has sent you in the name of the Lord."

Thus he made, every day, progress in the way of life eternal. The increasing peace which his soul enjoyed was written upon his countenance.

One day I received a visit from Mr. W. Greene, an English Christian, who has long taken a deep interest in Spain, one of the most zealous friends of us Spanish prisoners, who came into my cell to offer me the consolations of his brotherly affection. During the day he passed with me, he noticed the bearing of my servant, whose life, with the recent circumstances, I recounted to him. Struck with my story, Mr. Greene asked him:—

"How can you bear the idea of passing thirty-five years in the galleys?"

"Oh, sir!" my poor friend answered, "what is thirty-five years in the galleys to a man who had been condemned to an eternity of misery? Before I knew Don Manuel, I only thought of planning my escape, even though it had cost the sacrifice of life. I was in despair: but everything is now

changed; I know that Jesus Christ came to save sinners; that by His merits my sins are all pardoned; that my past life can never be a means of condemnation to me, because Jesus is my intercessor. Therefore I shall go to the galleys tranquil and happy, for I am assured of the salvation that Jesus has purchased for me, and I rejoice that He has called me to quit this wretched career."

It is impossible to express the joy and emotion of my dear friend, Mr. Greene, while listening to him. He did not cease to take a lively interest in him, and to recommend him to God in his prayers.

The moment finally arrived when my poor companion was obliged to leave the prison for the galleys. He shed abundant tears on parting with me. He was, however, able to say:—

"I regret much leaving you, but let us be consoled with the thought that Jesus does not forsake us, and that the love of God to us is unchangeable. We shall meet again in His presence; is it not so?"

"Yes," I answered him, "let us be faithful unto death, and we shall wear the crown of life."

Here is a friend whom the Lord gave me in my confinement, one of the consolations that he vouchsafed me. The remembrance of this man who was only a vile criminal when he entered my prison, is now to me dear and precious. Oh! how touching this manifestation of the great love of God towards sinners. Of every soul where there still exists the dominion of sin, it can make a temple of the Holy Ghost, and the criminal, even the most degraded, can thus be transformed into the image of our Divine Saviour.

"Come unto me," says the Lord, "all ye that are weary and heavy laden, and I will give you rest. I am meek and lowly in heart." Oh! yes, let us go to Him, just as we are, with the desire of reaching the measure of the perfect stature of Christ.

THE UNITED STATES CHRISTIAN COMMISSION.

BY WILLIAM GILBERT.

AUTHOR OF "SHIRLEY HALL ASYLUM," "DIVES AND LAZARUS," ETC.

THE sad history of the war now raging in America, and the details of the various battles as they reach us, each narrating episodes more terrible than its predecessor, makes at first sight the consideration of the subject painful to every well regulated mind. We naturally turn from it in deep sorrow as soon as our first curiosity for the latest telegrams have subsided, and we fervently hope as we read of fresh battles having been fought, that the next accounts that reach us will contain some news that shall promise the probability of peace. Deeds of heroism have been chronicled to such an extent, both of Federals and Confederates, that their very chivalry begins by use to lose its attractions. It is pleasant, however, in the midst of this lamentable war, to notice not only that religion and charity have not lost their power among the inhabitants of the land, but, strange as it may appear, it almost seems that the bounty of the Almighty has allowed these virtues to increase rather than diminish among them, alleviating to an enormous extent the miseries caused by their terrible battle-fields. If, in the history of the world, no example can be found of a similar determination of purpose on both sides, with equal certainty, it will be impossible to find an example where piety and charity have been developed in a people to a proportionate extent.

At the outbreak of the war the wish to assist the warrior and the sick and wounded sprang into existence, but at first their efforts, as a nation, were rather that of separate individuals exerting themselves in a good cause, but soon the necessity of organisation and centralisation became apparent, and several societies were established which at last were reduced to two or three all working in perfect amity together, and carrying on their exertions to a magnitude which would appear almost fabulous had we not the most indisputable proofs of their truth.

Without the slightest wish to under-rate the wonderful exertions of the United States Sanitary Commission, the subject of our paper will be confined to the transactions of the United States Christian Commission, a society springing out of the events of the war, and carrying on their operations in a manner, in every sense of the word, worthy the denomination of Christian Work. The exercise of charity and good works seem in their theology in the light of physical prayers, and while admitting to the fullest the necessity of religion in the ordinary sense of the word, they add to it, with a consistency and tact second only to the social laws of Moses himself, the obligation of administering to the temporal wants and comforts of their fellow citizens.

Although the United States Christian Commission is comprised of men of all professions and occupations, the principles actuating them being based primarily on religion, the greatest honour should naturally be given to its ministers. Many divines are active members of the committee, indeed in proportion to the members of their profession they are far more numerous than those of any other calling.

Here we would especially claim the attention of our English clergy to one fact which, in our opinion, does their American brethren the greatest credit. Although the clerical portion of the committee ap-

pears to be made up of different sects, not a particle of sectarianism can be detected in any of the voluminous reports and documents before us. They have marched to their duty—Presbyterians, Congregationalists and Episcopalians—shoulder to shoulder, having before them two only motives of action—the love of God and the welfare of their brethren at the seat of war. Nor is the lay element one jot more prejudiced; they seem actuated by exactly the same reasons which brought from their pulpits and congregations their spiritual teachers.

Another feature should also be noticed and retained in the memory of all Protestants—the power of their clergy in the promotion and organisation of good works. The Catholics speak with most justifiable pride of the influence of their priesthood in teaching the necessity of such acts, and not unfrequently have pointed at the weaker power of the Protestant clergy; but here we have a proof how far the reformed creed can go in works of general utility when the necessity for their exretion is called into action.

In no Roman Catholic country can be quoted a mission of mercy in point of magnitude equal to that at present to be seen in America. If, in England, good works are less developed among the Protestants than among the Roman Catholics in proportion to their numbers, and which with regret we are inclined to believe, it arises infinitely more from the inertness of our spiritual teachers than from any lack of latent charity in the breasts of the Protestant laity. We know perfectly well that the exertions of the clergy in America have on more than one occasion been animadverted on severely, and in our opinion most unjustly, by certain portions of the English press, and quotations from speeches inserted, stated to have been uttered by them, which would have been less objectionable in the mouths of military officers. Admitting them to be true, although we sincerely believe them to have been exaggerated, we may fairly ask if, in case of a national war, our own divines might not be found occasionally tripping in the same way from an excess of patriotism. Again we have carefully examined the reports and papers before us connected with the Commission, and we can say with perfect truth we have not found one expression uttered or written by any of the clergy engaged in it incompatible with the character of a Christian minister of religion.

The movement which forms the subject of our paper originated at a convention of delegates from different Young Men's Christian Associations held in the city of New York, November 16th, 1861; and a number of members of all classes of society, comprising among them a large proportion of the clergy, merchants, lawyers, and medical men from different parts of the Union were appointed as a United States Christian Commission. Its object was to promote the spiritual and temporal welfare of the officers and men of the United States army and navy in co-operation with the chaplains and medical officers. The head-quarters of the Commission were established in New York.

No sooner was the Commission established, and its objects known, than it excited the greatest interest in all parts of the Union, and meetings were held in Washington, Boston, Philadelphia, and all the principal towns, carrying resolutions to support its objects, and forming committees for the purpose of co-operation; and so successful has been the experiment of this combination of good works with pure theology, that the Committees of Commission at present reach from the Atlantic to the Pacific, from New York to California.

A description of the obligations imposed on the members of the United States Christian Commission, especially those on the delegates at the seat of war, will perhaps somewhat surprise the English reader. In the first place they must expect no remuneration either for their services or loss of time from their private affairs. The delegates, before proceeding to the seat of war, have placed in their hands a description of the duties they will be called upon to perform, and we are certain the reader will admit they are such as the hypocrite or the idler would not engage in. Visiting hospitals, under the direction of the surgeons; distributing stores where needed; circulating good publications among the soldiers and sailors; aiding chaplains in their ministrations; encouraging special meetings for prayer; helping soldiers and sailors to communicate freely with their friends, and writing their letters for them when sick or wounded; and especially in aiding surgeons on the battle-field in the kind care and removal of the wounded, giving them food, and drink, and everything needed to mitigate suffering and assist recovery, or if dying, point them with prayer to Jesus, and give them Christian burial. In short, striving to do all that man can do to meet the wants of brethren far from home and kindred.

The delegates to the seat of war are divided into three classes—those to the field, to the hospitals, and to the battle-ground. The duties of the first appear in a great measure to be clerical, they assist the chaplains in their duties, read to the soldiers, organise Bible classes, and other work of the same description. The delegates to the hospitals, in addition to spiritual duties under the instructions of the official chaplain, act as nurses and dressers, having strict orders in all matters at all influencing the recovery of patients, that the surgeon's instructions should be sought for and implicitly obeyed. But the most arduous duties of the Christian Commission are those assigned to the battle-ground. The moderate amount of house or tent accommodation afforded them in hospital duties at these times is generally wanting. Their orders are here most explicit from the head-quarters of the Commission that in no impediment less than the battle-field having fallen into the hands of the enemy may stop them in their duties. They, first,

are simply directly or indirectly to assist the surgeons. They are especially charged not to offer spiritual consolation till they have given physical help. Their duties may be in some sort judged by a description of their uniform and accoutrements. They consist beyond uniform coarse clothes, of a badge inscribed on it, United States Christian Commission, a blanket and strap, a havresack, containing a towel and soap, biscuits, and dried beef, with other stores for private use, and to give to the wounded, a bucket to carry water or coffee in, and a cup to serve it out to the disabled, stimulants with beef tea in cakes, and a small lantern, candles, and matches, for night work, and a small Bible to use with the dying and in burying the dead, a warm under-shirt, strong easy shoes or boots, and a soft cap, and, in conclusion, they are requested to show "a heroism not inferior to that which charges to the cannon's mouth, but to conquer under the Banner of the Cross, and take captives for Jesus."

The number of Christian ministers and laymen commissioned in 1863 by this society, to minister to men in battle-fields, in camps, hospitals, and ships, was 1207, and this irrespective of extraneous aid on particular occasions. The Maryland committee alone sent to the seat of war 90 non-official delegates, almost all of whom were ladies.

Let us now glance at the sort of duty imposed on these ladies, clergy, and laymen, acting as delegates of the "Commission;" perhaps the best idea will be formed by quoting verbatim the words of the Rev. Mr. Sloane writing from York Town; he says:—

"Those who have laboured in this noble cause have found that far more is to be done than talking, distributing publications, and praying. They have to nurse, dress wounds, strip off filthy garments, wash the blood and dust of hard fights and hard marches from helpless soldiers, cleanse them from vermin, and put upon them clean and comfortable clothing, dig graves for the dead, lift and open boxes, make wearisome visits on foot, sleep on the ground, or floor, or bags, or boxes, and often work from daylight until midnight or all night long with little to eat except dry bread or biscuits, and meat without cooking."

Many of the reports and letters of the clergy acting as delegates, are exceedingly graphic, and we much regret our space will not allow us to give the extracts we would. A few must suffice. The Rev. Mr. Boulty writes:—

"After labouring all day among the wounded at Antietam, and the roar of cannon with shell above and around us, about 11 o'clock at night I lay on the ground completely exhausted, in the midst of acres of wounded around me, to get some rest. I had just fallen asleep when I was aroused by the request to visit a dying soldier who desired to see me. I went and found him lying in a waggon evidently near his end, and desiring to know the way to Christ. As briefly as I could I spoke of Jesus, his death, his love, and I then raised my voice in prayer. As soon as the sound of prayer went out on the night air over those thousands of wounded men, every moan and groan was hushed, and amidst the most profound and solemn silence I prayed for that soul so soon to meet its Judge, and for all who were near us. After prayer, a lady sang a hymn most sweetly."

The following description of a field hospital was written by the Rev. C. H. Richards, himself a delegate, the day of the mine explosion and bloody repulse before Petersburg:—

What was the legitimate business at such a time? It was, as always, to imitate his Divine Master. Accordingly the delegates worked with untiring zeal in mitigating the bodily distresses and sufferings of these brave men. Some twenty-five or thirty earnest, faithful men, laboured at the field-hospital of the ninth and eighteenth corps, through all the heat of that long day, and rendered most effective service. Here was a divine with his coat off, and sleeves tucked up, tenderly cutting off the clotted garments from a wounded limb, and bathing it with almost a mother's care. There knelt another closing the eyes of one who had just died, and clipping from his brow the lock of hair to be sent home with his effects, as a memorial for his friends to cherish. Yonder passes a delegate with a pail of ice-cold lemonade, or milk-punch, and here comes one with some canteens full of water for parched lips and aching wounds. Thank God for water! It is the prime necessity at such a time, and he who gives a cup of cold water in the name of the Lord here is doubly blessed.

Nor do the duties of these gentlemen, when engaged in the hospitals, appear much less onerous, as the following extracts from a letter written by the Rev. Henry Henries will show. It is dated from the No. 3 divisional hospital at Annapolis:—

"The capacity of this hospital is about 2000, occupying the buildings and grounds of the naval school. The quarters of the midshipmen and officers are now used as wards for the sick and wounded, and here in elegant apartments may be found the brave and noble defenders of our common country and flag. . . . As to my own work, I have little to say; I have tried to do my duty, but the field has been so large that, at times, there have been feelings of utter discouragement come over me. I am on duty from early morn until late at night, and am at the call of the sick and dying at all hours of the night. I have at least the work of three men. The correspondence alone is enough to keep one more than busy. While I write, there are more than fifty letters before me unanswered—letters and telegrams of inquiry coming from all parts of the country, in reference to the living and the dead. It will be remembered, that all parolled prisoners from Richmond are here, some die on their passage, others reach us but to linger for days, or weeks, and then pass away. I have frequently had two funerals a day, and, not unfrequently, bury three

or four at a time. I am happy to say that the burial services of our dead are now conducted in a manner which must prove highly satisfactory to the friends of those who fall in our midst. The services are performed in the chapel, in the presence of the medical officer of the day, escort, and frequently a large number of soldiers."

But although the delegates to the seat of war are unpaid for their labours, they by no means go there empty-handed; on the contrary, it would, perhaps, be impossible to find men more liberally supplied, especially when the distance their stores have to be carried is taken into consideration. Again, it should be remembered that the funds required for the purchase of these stores, and the duty of collecting and forwarding them to their destination, have all to be done by an unpaid agency. The task of providing and collecting the funds for the purpose has been thrown on the Young Men's Christian Associations in the different towns assisting in the movement, and well and honourably have they carried out their self-imposed duties. By the Second Annual Report of the Transactions of the Christian Commission, published in Philadelphia, April, 1864, we find that in 1863, alone, these committees collected the enormous sum of 358,239 dollars; Boston alone contributing no less than 78,000 dollars of the amount.

It must not be imagined that sum comprises the whole amount spent by the Christian Commission in aid of the sick and wounded that year. Besides the hard cash named, they received as presents, stores to the value of 385,829 dollars, which with railway accommodation (and it should be noticed to the honour of the railway companies, they afforded free passes to the delegates of the Commission and their stores), reached a total of 916,000 dollars.

To go into detail of the different class of stores sent by the Christian Commission to the seat of war, would far exceed our limits; but a slight notice of their distribution for the months of May, June, and July of the present year to the army of the Potomac alone, may assist the reader in forming an idea of the charitable exertions of the committees, not only for the Union soldiers, but the sick and wounded prisoners in their hands, for no distinction is made between friend or enemy, —to relieve suffering humanity generally being the sole object of their endeavours. The list comprises no fewer than 196 articles. Among them we find 14,760 shirts, 10,439 drawers, 11,500 socks, 1809 lbs. of tea, 7004 lbs. of coffee, chocolate, and cocoa, 4543 hams, 8800 lbs. of assorted dried meats, 5548 cans of preserved turkeys, 6350 lbs. of beef tea in cakes, 38,290 cans of preserved milk, 28,266 boxes of biscuits, 12,564 cans of jellies, 3910 gallons of assorted pickles, 12,215 bottles of fruit syrup, 18,178 cans of tomatoes, 15,600 of assorted fruits, 297 tons of ice, 3150 cans of peaches, 35,389 rolls of bandages, 24,302 quires of paper, 468,290 envelopes, 708 mosquito nets, 4920 housewives, and 656 cases of assorted hospital stores.

We stated that no difference was made by the Christian Commission between friends and foes, let us now see what has been the effect of their labours on the minds of those who a short time before were their most deadly enemies. One example must suffice. It is taken, perhaps, from that portion of the seat of war which has shown the most determined hostility to the Federal armies, the prisoners taken before Richmond. It will be shown by a memorandum sent by the prisoners to the Confederate Government at Richmond, and dated from the dépôt for prisoners, Johnson's Island, near Sandusky, Ohio, October 31st, 1863:—

"The undersigned prisoners of war at Johnson's Island do hereby certify that by their personal knowledge and experience, the delegates of the United States Christian Commission, in their Christian efforts to relieve the sick and wounded of the various battle fields, make no difference or discrimination between the contending parties, relieving alike the sufferings and wants of the Confederate and Federal men and officers, and we therefore sincerely trust that the authorities of Richmond and elsewhere will treat any of the said delegates that may fall into their hands with the kindness justly due to them, and grant them a speedy return to their Christian work."

The memorandum was signed by sixty Confederate officers, among them eleven colonels. Might not such a victory as this be chronicled among the highest of the brilliant achievements of the war?

At Fort Delaware the exertions of the delegates were crowned with equal success. The island contains but seventy-five acres, and on it were confined no fewer than 11,000 prisoners, all in a state of utter destitution. These were clothed, fed, and comforted both physically and spiritually by the delegates. Unfortunately space will not allow us to do more than glance at an admirably written letter of the Rev. Wm. Paddock, chaplain in the United States army, bearing testimony to the exertions of the Christian Commission:—

"This mass of humanity, as truly named by the Rev. Dr. Brainerd, was poured in upon us all at once in the heat of summer, before the Government could properly prepare for their reception. Full of the bruise of battle, thousands of them completely broken in spirit and constitution, unwilling and unable for the most part to take exercise, what wonder is it that our temporary hospital was soon crowded to overflowing. At great expense, working day and night, the Government erected a spacious hospital. It has 800 beds, and is as completely and comfortably arranged as any of our hospitals in Philadelphia. The service, both temporal and spiritual, of this hospital has been greatly assisted by the Revs. Holman of Connecticut, Gaston of Ohio, Merrell of Maine, Bradford of Pennsylvania, with many others both lay and clerical. The day of Judgment alone will reveal the worth of the great missionary work of the Christian Commission here. That it disarms our enemies more

than the weapons of our national warfare, we daily hear; and it was the first fruits of a good work now going on, the present value of which is threescore souls dedicated to Christ."

It may be said that we have dwelt far too little in our paper on the exertions of the delegates for the spiritual welfare of the sick and wounded, and at too great length on the temporal. The accusation may possibly be true, but it arises less from want of interest in our subject than space placed at our disposition. Probably on a future occasion we may go more deeply into that question; at present we can offer but a short, though most conclusive, proof, that the exertions of the delegates have been as noble for the spiritual welfare of the army, navy and prisoners, as the temporal. In the year 1863 they distributed 465,715 copies of the Scriptures, 371,859 hymn and psalm books, 1,254,591 knapsack books, 39,713 library books, 120,492 magazines and pamphlets, 2,931,469 religious newspapers, 11,976,722 pages of tracts.

In a recent number of CHRISTIAN WORK we brought under the notice of its readers the admirable behaviour of the American ladies in assuaging the miseries caused by the war; unfortunately we cannot now, beyond a few remarks, again return to the subject, although we omit it with regret, as it would be impossible in the whole range of human enterprise to find anything more worthy of honourable publicity. Their kind offices are continued with the same energy and courage we before mentioned, while their numbers appear rather to increase than to diminish as the war advances. We do not know a more interesting work than a collection of episodes of these ladies' adventures would make. Many of them, from the courage and endurance they have shown, deserve to be recorded among the heroes of their nation; nor is it likely that a people with the unaffected gallantry of the Americans towards women, will fail to do them justice. These ladies have been recruited from all the principal cities of the Union. Washington, New York, Baltimore, and Philadelphia, have all returned their quota. From the last mentioned is the celebrated Mrs. Dr. Harris, a name we may predict which hereafter will not only be a household word of honour in America, but in all civilised nations as well.

We cannot take leave of the subject of the United States Christian Commission without pointing out an extraordinary problem their committees and delegates are solving, "That the success of Roman Catholic missions, whether for the increase of their religion, or for good works, is weakened by the practice and obligation of celibacy." Never has this unnatural fallacy been in greater danger than it now is. America is proving that so far from the efforts of missionaries being deadened by the ties of families, the Christian Commission shows that by the simple effect of co-operation they are vastly increased. The wife at home assists the husband at the seat of war, or if engaged with her, as frequently happens, on the battle ground itself, their mutual aid greatly augments their efficiency, either in tending the sick or administering religious consolation to the wounded or dying. Again, that freedom of friendly intercourse between the unmarried male and female delegates, without the slightest fear of slander, or the necessity of the confessional, aids immensely in increasing their power. That the Roman Catholics are energetic, conscientious, and courageous, we readily admit, but a missionary system, such as is at the present day established in America at the seat of war, would far exceed the most noble and strenuous efforts of the Romanists. We sincerely trust that, when the war is ended, the present organisation of the Christian Commission will not be allowed to die out. Let it be kept alive with only a hundredth part of the energy, after the war, it has shown during its duration; let its efforts be turned to the welfare of the heathen, and a success will attend them greater than any which have hitherto followed missionary labours.

MEDICAL MISSIONS.

IN this number we give extracts from letters which show what is doing in several parts of the foreign field by medical missionaries already known to the readers of CHRISTIAN WORK. Mr. Lowe, of Travancore, is so impressed with the necessity of providing medical, and especially surgical, aid for the population, that he contemplates the training of native Christian assistants, who may afterwards take charge of branch dispensaries under his own eye, and so be the means of doing good both to the bodies and souls of many whom, without such help, he could hardly expect to reach. He writes as follows:—

"I have enrolled seven young men as students, all of them well educated in English,—intelligent, active, promising youths; and with these young men as assistants, I indulge the hope of seeing, in the course of two or three years, a Branch Mission Dispensary at each of the home stations, or in some of the large heathen towns in each of our mission districts in South Travancore. We will then have an aggressive agency at work among the surrounding heathen, which I doubt not, with God's blessing will be productive of great and glorious results. Setting aside the chief object *we* have in view in training these young men, the claims of humanity are here sufficiently strong to urge us to use every effort to raise up among the people, men who know something of disease and its proper treatment, and who will supplant that worse than use-

less class of men, 'native physicians, who, though they make great pretensions, know actually nothing except how to rob their deluded patients."

Mr. Lowe then adduces several terrible illustrations of the injuries inflicted within his own knowledge by these pretenders, and goes on to say:—

"These instances, which I could greatly multiply, call upon us loudly to do what we can to raise up from among the natives themselves a respectable, intelligent class of men instructed in the principles and experienced in the practice of European medicine and surgery. In entering upon this work, I look to the Lord for the means, the strength, the wisdom, and the help I need."

Mr. Colin S. Valentine mentions some interesting cases of conversion, springing, to all appearance, out of medical mission work, which are fitted to strengthen the hands and encourage the hearts of all faithful labourers in the same field:—

"A Jogi (a religious man who wanders about over the country begging and making disciples) for more than twenty years had been visiting all the holy places in Rajputana, and many in Guzerat, &c. He was one of those few who really thought about something more than how he could live a lazy life, and had, in his own way, been really an inquirer. In the course of his wanderings he had often occasion to be in Beawr, and came in contact with one of our converts in the Mairwarra local battalion. From him he heard of Jesus Christ as the Saviour of sinners. At once he said, I have found one who can be my Saviour; he who is himself sinless; he who is God and man in one, can draw me a poor sinner from the pit into which I have fallen. I will no more put faith in *avatars* (incarnations of the Hindu gods). I must learn more of the Lord Jesus Christ. Stripping himself, the following day, of all his heathen ornaments and charms, and placing them in my own hands, he said: 'I have parted from these things for ever; teach me how I can obtain salvation through this sinless *avatar*, Jesus Christ.' He and his wife are now under regular instruction, with a view to receiving baptism. Another inquirer, who is also under instruction, with a view to baptism, is an old weaver in the city of Nya Nuggur. When I first came to Beawr the cholera broke out in the city. As is always the case, the poor, ill-clad, ill-fed people first fall ill,—so was it with the poor weavers. I was very much with them, and God blessed the remedies applied. Since then I have been a good deal in their families, and have spoken with them often and earnestly about their souls."

"Some four months ago, there was a great spiritual awakening amongst them, resembling more the revivals that took place in our own beloved Scotland a few years ago, than anything else I have ever seen. The whole caste turned out to our preachings; forty or fifty men and women came to our worship daily at the bungalow. This state of matters continued for a month or two, when gradually they began to drop away, until they dwindled down to two or three, among whom was one whose face was never missed—whose thoughtful face and pertinent questions showed he was drinking in the word of life. A few weeks ago, he had a confession to make—as he expressed it—which was, that he had by the strength of God resolved to break off from his old worship and declare himself on the side of Christ. He is, as I already mentioned, an earnest inquirer. In all this let us mark the hand of God. Our first convert was one of the highest caste Brahmins; through him the most philosophical Hindu heathenism received a severe blow. Our two last, the Jogi and the weaver, belonged to a secret heathen sect of great extent. Each of these have hundreds of disciples in Marwar, Mairwarra and Meywar. Through these men, these sects have received another and most deadly blow."

In the August Number of last year we gave some account of Mr. Vartan of Nazareth, and published an interesting letter, in which he showed the great desirableness of his having accommodation for patients from a distance. He again takes up the subject and makes it clear that a good nurse and a single room, with the needful appliances, would almost satisfy him as a beginning. His ideas are extremely moderate, his means are very limited, and his faith appears to be strong. We are confident that a small sum bestowed for the object he has in view, upon one so zealous in his Saviour's cause, so intelligent, so able as a professional man, and so full of real benevolence, would be the means of conferring a large amount of benefit upon the souls as well as the bodies of many poor people. It will be very lamentable if a British surgeon who understands the language of his patients, and possesses so many other qualifications for being useful, shall be denied the small pecuniary aid which he needs, in a place surrounded by memories of the most sacred kind,—the very town where our Lord Jesus was subject unto his parents, increasing in wisdom and stature, and in favour with God and man. But we shall allow him to state his own case:—

"My hospital is simply a room, and nothing more. I have set it apart for such patients as come from a great distance, having no friends to accommodate them, hoping that it will prove by and by the germ of a good, small hospital. I have hitherto asked from each patient that he provide for himself, and be attended by a friend or relative of his own. Each and all promised to do so on their admission, but could not keep their promise; and even if some could provide the absolute necessaries for their maintenance, the mode of their own living and fearfully dirty habits would have been entirely inconsistent with a successful issue of their cases. My means, at the same time, were such that I could only assist to save them from starvation and dangers that their disease might have threat-

ened. The reason of my having such a beginning, as you may imagine, was, that I was anxious to get a small hospital established for the poor of Nazareth, and of its neighbouring villages, as well as of the Bedouin Arabs, and at the same time, I had nothing in my hand, neither courage enough to ask others. Now as I have some experience in dealing with the people here, knowledge of the extent of the field, the numerous sufferers therein and their need of Christian charity, I take courage to ask my Christian friends to extend a little help towards the establishment of a small but complete hospital. I mean by complete, of course, that it should have *a good Christian nurse*, be furnished simply, and the necessary provision for the maintenance of the inmates secured. I can hardly estimate the amount of good to be expected from such an institution, and in such a place, where, besides giving the inmates the comfort of good European treatment, of which they are utterly ignorant, daily lessons of the blessed Gospel can be communicated to their minds under the most favourable circumstances, even to those of the wildest Bedouin Arabs." After dwelling at considerable length, upon the extreme repugnance which the natives, even females, have to the duties of an attendant upon surgical cases in particular, which has compelled him, much against his desire, to decline numerous cases from a distance, Mr. Vartan mentions that he was lately meditating what arrangements could be made for a poor Moslem female requiring amputation of her foot, when his servant, a young married man, volunteered to undertake the very part of nursing which others had declined. He adds: "this act of my servant, if he do properly, with the help of an old woman in lighter things, will facilitate the management of my poor hospital, and it will bear, I hope, a better aspect hereafter. I shall also take all the expense upon myself, and be strict in rules. But as my means at present (about 24*l.*) are so little, I think I cannot take more than one patient at a time. So, God willing, the poor woman above-mentioned will be my first patient as soon as the house and its furniture is properly arranged."

Contributions for the various objects of the Edinburgh Medical Missionary Society will be received in London, by Mr. James Watson (Messrs. Nisbet & Co.), 21, Berners Street, W.; or by Messrs. Fuller, Banbury, Mathieson, & Co., 77, Lombard Street; in Edinburgh, by Dr. Omond, 43, Charlotte Square.

LETTERS

FROM

THE CORRESPONDENTS

OF "CHRISTIAN WORK."

England.

THE week of prayer appointed for the first days of the New Year was celebrated as usual by prayer-meetings in many parts of the city of London, and the other cities and towns of England. The principal meeting at Freemasons' Hall, which was attended by a large number, was addressed by well-known ministers and laymen of different churches, and the feeling pervading it was excellent.

The Islington Clerical Meeting, which is held annually, has been attended this year by about 250 of the clergy. The chair was taken by the Rev. Daniel Wilson, and the subject for consideration was, "Is the Church of England duly fulfilling her office as a Missionary Church?" In treating of this topic, Mr. Wilson referred to the smallness of the whole amount of missionary contributions, as compared with the resources of the country. The Chancellor of the Exchequer had stated the imports and exports at a million and a half a day, while the whole contribution of the members of the Church of England to the four great missionary societies, the Propagation, the Church Missionary, the Jews, and the Colonial, was 250,000*l*. The Rev. C. D. Marston discussed the subject of Home Missions. The Rev. Edward Hoare considered the missionary question in relation to small towns and villages. "In towns generally there was, among the working popnlation, a most painful abstinence from attendance on public worship. Last week he collected a few facts in his own parish, and he gave them with sorrow. In a district comprising forty-two persons above fifteen years of age, there was but one communicant, and there were but two regular church-goers, where there was a kind, devoted Christian lady, labouring zealously; out of sixty-two persons above fifteen, there were but two communicants and seven regular church-goers; in another district, with forty-three persons above fifteen, there was one communicant, and there were only three regular church-goers; and in another, with sixty-four persons above fifteen, there were seven communicants and eleven church-goers."

The Rev. Henry Venn, Secretary of the Church Missionary Society, treated the subject in its bearing on missions to the un-Christianized populations of the world, whether idolators, Jews, or Mohammedans. He thus regarded the vastness of the field and the method to be pursued:—"One single fact will show the impossibility of evangelizing the heathen world by the agency of European or American missionaries. Transplant the whole clergy of England into China, place them as they are placed here, so many clergymen to so many immortal souls, and what would be the consequence? You would have occupied just one 200th part of the population of China. 199 out of 200 parts would have been unsupplied, even if every clergyman in England had migrated to China. What, then, is the real object of missionary societies under the present dispensation? It is not to spread their missionaries over a whole country, but to establish in each district, and especially where there are separate languages, a self-supporting self-governing, self-extending native Church. And what is the duty of the mother Church towards such native daughter Churches? It is, first, to keep up the spiritual standard in such churches; and then, secondly, to secure for those churches a sound theology, with all the advantages which in this country and in the English language so greatly abound." He gave the following statistical view of the increase of membership in the missions of the Church Society during the last twenty years: "The number of communicants was in 1845 over 9000; in 1865 they may be reckoned 24,000, including those who have been transferred to the care of stated pastors, both European and native, in Sierra Leone, the West Indies, and New Zealand. This is indeed in itself a great fact, that at least 150,000 souls should have been brought into the visible fold of Christ." He defended in conclusion the principle of the selection of its agents by the Church Missionary Society. "Twenty years ago

the charge against the Church Missionary Society was that it was no Church Society. I was myself at some pains to draw up a paper to show that it was a true Church Society. Now the attack is from an opposite quarter; and because we are a Church Society we are reproached with the charge of a sectional spirit in the selection of our men, and that we do not send out a fair proportion of various kinds of ministers found in the Church at home. They are said to be all of one hue. We are charged with exacting tests of doctrine narrower than the doctrine of our Church. To such charges—if they deserve the name of charges—we reply that we take the best men who offer to us according to the standard fixed by the fathers and founders of our Society—a standard confirmed by the practical experience of every year in the mission-field as comprising the only qualifications which can win souls to Christ. Our standard we proclaim in all our publications. We seek men who have so felt the constraining love of Christ as to be weaned by it from the love of this world, and to be willing to spend and be spent for Him; men who know what true conversion of the soul is by personal experience, and can testify to others that they have found the pearl of great price. It is by no formula of doctrine that we judge, but by the spirit of the men."

The Bishop of Huron gave an account of the state of his diocese, and a number of others present took part in the proceedings. The whole was concluded by a sermon from Canon Miller, on the text, "He that watereth shall be watered also himself."

Sir John S. Pakington has spoken in a very liberal spirit at the annual meeting of the Worcester Archidiaconal Board of Education, met to discuss the Conscience Clause lately introduced by the Committee of Council on Education. The meeting was presided over by the Bishop of Winchester. The following is an extract.

"Was it to be considered that the education of the children of Dissenters was a matter, not of right and justice, but of favour on the part of the clergyman of the parish in which the school was? And, above all, were the Dissenters to feel that a different measure was dealt out in different parishes; in one parish the clergyman, by grace and favour, admitting the Dissenting child to the school, while in the adjoining one, perhaps, he was excluded? That was the definition which he made of the question; and he thought they could not hesitate as to which of the alternatives they should choose. His (Sir John's) conscience told him that as a matter of charity, as a matter of justice, as a matter of policy in reference to the interests of the country, they were bound to take the side which he had chosen. He had been asked why he, as a member of the Established Church, appeared as champion of those who differed from him in religion, and his answer was an easy and a simple one. Irrespective of the grounds of abstract justice and right, by which the conduct of every public man ought to be regulated, he had two main grounds for taking the course he had done. First, he was convinced that it was for the interests of the Church to take the liberal and just course; and, secondly, he would say that he, as a public man for many years, had done all that lay within his poor power to aid in bringing about a state of things in England by which the blessings of education should be brought to every door, however humble or remote, and he was convinced that whatever they did to accomplish this, all their labour would be in vain unless they could find some solution to the religious differences which up to the present time had been the great impediment to the progress of education. In conclusion he moved, 'That in the opinion of this Meeting the rules of the Board ought to be revised, so as to enable all Church schools within the archdeaconry which are in need of assistance to benefit by its grants, whether they have or have not accepted the conscience clause.'"—Sir John's motion was lost by a large majority.

Considerable interest has been excited by the abduction of a girl by the "fathers" of the Brompton Oratory, contrary to the wish of her mother. The mother applied to Mr. Selfe, the magistrate, who was permitted to see the girl at his house, when she protested that she acted of her own will and wished to return to the retreat from which she had been taken. The "fathers" have used every means to blacken the character of the mother, who is said to be dying from grief, but the whole case will be carefully sifted and the truth undoubtedly elicited.

A shop has been opened in Norwich, says the *Bury Post*, for the sale of all sorts of things required for setting up monasteries—viz., vestments, church furniture, statuettes, crucifixes, rosaries, and crosses, incense at 6*s.* per lb., &c. How much patronage the proprietor is likely to get remains to be proved; but the fact of such an establishment being opened would indicate that ecclesiastical affairs in Norwich must be "tending Rome-ward."

We have been requested by Dr. Cather, the secretary of the Systematic Beneficence Society, to publish the following letter sent to a number of ministers:—

"Proposal for Simultaneous Sermons (without collections) on the 29th January, or the 5th February, 1865.

"Dear Sir,—The first week in January has been proposed by the Evangelical Alliance as a season for united prayer—for all the wants of the Church and woes of the world.

"The last Sunday in January or the first in February is hereby suggested by the Systematic Beneficence Society as a suitable time for simultaneous sermons on Scriptural Beneficence.

"The combination of these Christian virtues (see Acts x. 4) is so acceptable to God, and so profitable to man (Malachi iii. 10, 11), that we surely need not apologise for asking your cordial co-operation in bringing it about to a much larger extent than yet prevails amongst us.

"We shall be much obliged by your letting us know on what Sunday, and on what text you preach, and to what number of hearers, that we may be able to embody all this in a summary form in the next number of the 'Benefactor.'

"On behalf of the committee,

"ROBERT G. CATHER, General Secretary.

"P.S.—In his capital book 'Money,' just out, the Rev. T. Binney has an admirable distribution of topics—for the two sermons on Systematic Beneficence, viz., I. 'Money may be a bad thing;' II. 'Money may be put to an excellent use.' One might be discussed on the 29th January, and the other on the 5th February. For illustration of the theme see also first-rate article in the January number of the 'Sunday Magazine.'

"R. G. C.

"High Street, Oxford Road, Manchester,
"29th December, 1864."

The Protestant Alliance have published the following statistics showing the progress of Romanism in Great Britain, in the last fifteen years:

Name of Pretended Diocese.	Priests.			Churches and Chapels.			Religious Houses of Men.			Convents.			Colleges.		
	1850.	1865.	Increase.	1850.	1865.	Increase.	1850.	1865.	Increase.	1850.	1865.	Increase.	1850.	1865.	Increase.
ENGLAND:															
Beverley	69	116	47	61	90	29	1	6	5	2	19	17	1	1	..
Birmingham ..	124	141	17	82	100	18	6	3	(dec. 3)	13	27	14	1	1	..
Clifton	49	62	13	31	49	18	2	3	1	5	13	8	2	1	(dec. 1)
Hexham	70	99	29	51	81	30	..	1	1	2	11	9	1	1	..
Liverpool	113	193	80	79	110	31	..	5	5	1	25	24	1	1	..
Newport	22	47	25	18	42	24	..	3	3	..	6	6	..	..	..
Northampton ..	27	31	4	26	36	10	..	..	..	1	5	4	..	..	..
Nottingham	53	59	6	42	52	10	3	5	2	4	5	1	2	2	..
Plymouth	25	34	9	28	35	7	1	..	(dec. 1)	5	8	3	..	..	..
Salford	61	107	46	35	70	35	1	5	4	1	14	13	1	1	..
Shrewsbury	33	71	38	30	59	29	..	3	3	1	7	6	..	1	1
Southwark	67	147	80	57	100	43	1	9	8	9	16	7	..	..	..
Westminster ..	113	214	101	46	117	71	2	15	13	9	31	22	1	1	..
Bishops	..	17	17	..	..	..	..	..	..	..	..	..	..	..	..
Total in England	826	1338	512	586	941	355	17	58	41	53	187	134	10	10	..
SCOTLAND:															
Eastern.....	29	57	28	25	64	39	..	..	..	..	6	6	..	1	1
Northern	32	29	(dec. 3.)	25	36	11	..	..	..	..	3	3	1	..	(dec. 1)
Western	51	93	42	47	91	44	..	..	..	..	5	5	..	1	1
Bishops	..	4	4	..	..	..	..	..	..	..	..	..	..	..	..
Total in Scotland	112	183	71	97	191	94	..	..	..	..	14	14	1	2	1
Total in Great Britain.....	938	1521	583	683	1132	449	17	58	41	53	201	148	11	12	1

A testimonial fund having been recently raised for Dr. John Campbell, the editor of the *British Standard*, well-known among the Congregationalists as a leader of what may be termed the Conservative section as regards theology, a numerous company, presided over by Lord Shaftesbury, recently assembled to present it. The amount raised from persons of different denominations has been 3000*l.*, besides a sum of 500*l.* given by Congregationalists alone.

LONDON, *January*, 1865.

Scotland.

THE advantage of the presence of Dr. Duff, late of Calcutta, to the missionary cause, has recently been made most apparent. The premises of the Free Church mission, which he had so long and ably superintended, having been almost totally destroyed by the late hurricane, an appeal made for a fund to restore them has been most liberally responded to by persons of different Churches who seem to regard the great Indian missionary as their common property. It is to be hoped that, through his influence, and that of Dr. Murray Mitchell and others, the missionary spirit, which had somewhat abated in Scotland in recent years, may be much revived.

A decision of considerable import, as indicating the sentiment of the country, has been come to on behalf of the stoppage of Sunday goods trains—the Chamber of Commerce of Edinburgh, composed of men of all parties, having decided by a majority of between twenty and thirty against four, in favour of the following resolution:—"That, without reference to the running of Sunday passenger trains on railways—a question that does not properly fall within the competency of a commercial association—the Chamber strongly disapprove the systematic running of goods trains on the Sabbath-day, and

that this resolution be communicated to railway companies in Scotland, and corresponding Chambers of Commerce." Mr. Duncan M'Laren stated that many were entirely opposed to Sunday traffic of this kind, who did not object on the principle that the Jewish Sabbath had been incorporated with the Christian system. Meetings have been held on this subject in various parts of the country—one, very large and important, in Perth. A deputation has waited upon the directors of the North British Railway, and presented 198 memorials from towns and public bodies in Scotland.

The organ movement is making rapid progress, especially in the Established Church. Dr. Norman Macleod has just opened a district church with an organ in Anderston, Glasgow. In Ayr, Greenock, and other towns, it is intended soon to introduce organs, while congregations in some other towns are beginning with harmoniums.

A sad gloom has been cast over Edinburgh by the recent loss of life at the burning of the theatre, and especially by the death of the Dean of Guild, Mr. Lorimer, who knowingly risked his life in the hope of rescuing a fellow-creature. Mr. Lorimer has long been known in the city as a man abounding in works of self-denial and charity. He was an elder in the congregation of Mr. Cumming of Newington, of the Established Church. An immense funeral procession accompanied the body to its last resting-place in the family vault of the West Churchyard. Such a procession has not been seen in Edinburgh for many years.

January, 1865.

Ireland.

The great agitation heralded with so much Episcopal noise by the ecclesiastical leaders of the Romish Church has already well nigh died out. The monster meeting was held, speeches were made for several hours, and intemperate invectives were poured out upon the intended objects of attack. But neither the country priests nor the laity were present, and the same want of sympathy that crushed the meeting is crushing the movement. The intelligent classes, and all who have a stake in the country, detest agitation; those who have hitherto been the prey of Irish agitators distrust their clergy; and the rural priests will not move without the support of their flocks. It would be unfortunate and unseemly if, as recent speeches seemed to indicate, English politicians should side with a clerical clique instead of consulting the feelings and interests of the nation.

An agitation of a far different character has been carried on for a few years, and has just reported itself at the annual meeting of the Bible and Colportage Society in Belfast. The object of this society is to supply a healthy book and periodical literature, through book agents and colporteurs: and this object has been prosecuted with remarkable energy, wisdom, and success. Ireland has been educated for the last thirty years; and a larger proportion of children pass through its schools than in Great Britain. A reading power has thus been acquired; and it is of vital importance to foster and direct a reading taste. The press supplies the healthiest and most attractive literature at the cheapest rate; the Society seeks to introduce this literature to the homes of working men. Books to the number of 64,136 and 367,752 periodicals were sold last year for 3627*l.*; and each year there is a demand for publications of a higher character. The missionary aspect of the Society, through its colporteurs, presents features of the greatest interest; and there is no sign of the country so healthy as the rapid growth of this Association, and the welcome with which its efforts have been met by the people.

Another philanthropic body has also presented its annual report in Belfast—the Ulster Society for the Education of the Deaf, and Dumb, and the Blind. During the year 36 pupils have been admitted (24 deaf and dumb, 12 blind), and the institution is occupied by 148 pupils (of whom 117 are deaf and dumb); being the largest number at any one time since the foundation of the charity, and very nearly the full number estimated to meet the wants of the province. An extra class of 17 adult deaf mutes is held every Sunday. The condition and progress of former pupils was reported as on the whole very satisfactory and encouraging, and the highest eulogiums were passed upon the Principal. The Bishop of Down, Sir Hugh Cairns, and Dr. M'Cosh, were among the speakers. Previous to the meeting, the pupils were invited to a brilliant and gigantic Christmas tree, furnished by the ladies of the province with every variety of gift, and the delight of the children must have been the fullest reward of the donors. Considerable agitation prevails in the Church of Ireland about the services. In some parishes a ritual has been introduced offensive to many of the worshippers; and a strong current that has set in towards extreme High Church views is watched with the gravest suspicion by the Low Church party, which has been hitherto almost the only party in the country. It has been sought to prevent the clergymen of the Church from attending religious meetings even in private houses, and a case has been submitted to two eminent English counsel, whose opinion is that "clergymen in Ireland do not subject themselves to any punishment by saying extempore prayers, or by joining with ladies in reading the Scriptures." An effort is also made to restrict every minister within the bounds of his parish, so as to prevent him joining in those meetings for prayer and Bible exposition that have been characteristic of Dublin in late years, and in which men have taken part without regard to parochial boundaries. The innovations in the Church have already led to the resignation of one of the most exemplary and faithful of curates, and

to the immediate formation of the parishioners into a committee practically to sympathise with both the curate and his opinions. It seems foolish, and even dangerous, to provoke discord within the Church at the time that it is so threatened from without.

DUBLIN, *January*, 1865.

France.

A FEW notable moves from both parties have called redoubled interest around Emperor and Pope, and seem to point towards the conclusion of the somewhat lengthy game. The deep-planning Emperor courteously warned the Pope of the approaching check he should give him in 1866; forthwith Pio slinks into his fissured fortress and bangs off his medieval matchlocks with imperturbable gravity, dealing fire and brimstone against every species and shade of freedom. Napoleon beckons to an unthought-of knight to step up and face him as second in the French privy-council. The Pope stirs up his bishops, the Emperor stops them short. What next? Some cry martyrdom! and two bishops have volunteered and read the Pope's encyclical in the teeth of the law of the land, and are cited before the Conseil d'Etat. But the Archbishop of Paris gives the tone to the clergy, by shirking the martyr's crown and drawing the line between politics and religion. About a dozen prelates, however, have protested, and some in no measured terms, while they bowed to the ministerial circular. It is easy to see the intentional unhinging of the pontiff's spiritual authority, by the freedom with which the whole press is allowed to publish and comment upon the definitive bill of divorce between the papacy and every conquest of modern times, while the clergy are prohibited therefrom. Thinking men foresee in this the preliminaries either to the breaking of all bond between State and Church, or ultimately to a secular despotism lording it over the spiritual, perhaps both, one consequent upon the other; short-sighted men rejoice in the separation, and look for a sort of paradise beyond,—oh! how short-sighted! The breaking-up of the tyranny of the clerical man will but make place for the religion of the future, the rationalistic despotism of the atheistic man. Let Christians take heed to themselves, and to the part they play during this seething time. It is no time for vague speculation, but for sober, solid grounding upon the eternal word of God; "the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand."

A seething time it is, evil in doctrine bubbling up to the surface, and evil men and seducers waxing worse and worse, deceiving and being deceived.

This week is the exceedingly important election week in the Reformed Church. In those communities where, like Paris, Havre, Nîmes, &c., Rationalism is more or less rampant, the struggle is tremendous. Every measure which wisdom suggests and Christian uprightness allows, seems to have been taken by the orthodox to enlighten the electors. Last week two circulars were added to the many previous ones, one of which so clearly and calmly describes the situation, that I transcribe it. It is attributed to M. Guizot. "To our brethren of the Reformed Church of Paris. In presence of the disturbances which are agitating our beloved Church, and on the eve of exercising, through the approaching elections, a great influence upon her destinies, we think ourselves conscientiously, and before God, bound to manifest boldly our sentiments, and to tell you what principles and duties determine our resolutions and efforts. We are and we choose to remain faithfully Christians and Protestants. We see in our Sacred Books divinely inspired, the source and rule of our faith; and when we meet in our churches to worship and pray to our God, we perform an act of intimate and devoted adhesion to the truths expressed in the sacred Scriptures, and in the consecrated monuments the holy reading of which we listen to, according to the example of our forefathers.

"For every man's conscience we have the deepest respect. We regard religious liberty as the purest and most precious conquest of our times and society. No pretext and no price would induce us to impose upon any man, pastor, or layman, a religious belief not really his own, and we hold that each one has a right freely to profess his faith. But at the same time it is evident that a common faith is the basis and band of every religious society, and in particular of the Protestant Church. It is in the name of Christian faith that our Church was founded, that she has out-weathered all the trials she has passed through. She can worthily and safely subsist only so far as she constantly makes profession of that faith; and she could not admit into her bosom a more or less veiled negation, without contradicting, enervating, and destroying herself. No one can disallow that the essential bases of Christian faith are in our days and before our very eyes ardently attacked and sapped. Outside of our Church, negation and doubt arise daily more boldly against faith. Can we admit that within our Church negation and doubt shall dare to take up their dwelling, and to propagate themselves together with faith? Such is the yoke and fatal germ from which the Protestant Church is called upon to-day to preserve itself. As much as any we have at heart that peace should reign in our Church. As much as any we regret the dissensions which disturb her harmony. But it would be no true peace which should be purchased at the price of forgetting Christian truth or allowing it to lie dormant; and religious harmony is but a false appearance and a falsehood where sympathy of faith is absent. We have watched with deep solicitude the various phases of the crisis which our Church has been passing through for some time back. We have conscientiously sought that Christian charity should preside among us over the defence of Christian

truth. We regret all narrow exigencies, all arrogant pretensions, all inquisitorial tyranny. We know what latitude should be granted, and what patience manifested, in difficult times, to the variety of sincere and conscientious minds. But after having carefully examined, we have remained convinced that the legal authorities of our Church, the Consistory and Presbyterial Council, have been wanting to none of their duties, and to none of the scruples of moderation and charity. . . . It is not faith alone, but also order which is now attacked in our Church; belief and authority are sapped at the same time; individual sentiments are raised above acknowledged faith; and personal will, above all ecclesiastical power. Anarchy is claimed in the government of the Church to support negation in faith. Such is the double evil which painfully strikes us, and which we call upon you to help us to remedy. We would impose our faith on no one, nor touch a single liberty; but we cannot consent to undergo, within the very bosom of our Church, the working up of negation, and the absence of all authority. It is our duty and our right to maintain in our religious society, Christian faith and legal order. Shall we remain a Christian and Protestant Church, faithful according to our sacred books, and organised according to the discipline and tradition of our fathers? Such is the vital question we have now to solve." This is signed by fifty of the most respectable and best known Paris laymen.

The orthodox list of candidates is the following: Messieurs James Mallet, Guizot, Vernes, Laffon de Ladebat, General de Chabaud Latour, Alfred André. The four first are re-elections, the two last are new.

The first week in January was kept as a week of prayer, and a central prayer-meeting was held every evening in a different church. They were union meetings, but the weather and the extreme pressure of business just after New Year's Day thinned them. It would be desirable for Paris that another week in the year should be chosen. The English meetings took place daily in the congregational chapel. The Rev. H. Grattan Guinness spoke to a full congregation last night; it is refreshing to hear the truth of God spoken simply, lovingly, forcibly; such preaching saves souls; the presence of the Lord is felt.

Montauban saw the interesting ceremony last month of the consecration of six young pastors all united in the closest bonds of Christian brotherhood.

Annecy, the city of François de Sales, out of which Protestantism had long died away, is recovering its old faith, after having for a few years past worked with untiring zeal to discover and gather together the remnant of the dispersed ones. Pastor Freundler, from the Society of Relief to Disseminated Protestants of Geneva, succeeded in forming a church. Now Annecy belongs to France, and the Society has given up its station to the Consistory of Grenoble. The young pastor was regularly installed last month.

Last Sunday the vigorous Church of Fontainebleau, created and cherished for twenty years by a pious and energetic layman, who built the church in his own garden, established a school, and perseveringly carried on all the pastoral labours, received its first pastor, having been recognised by the Government as one of the Reformed Churches of France. M. Payre was installed amid much affectionate congratulation to the excellent Christian man, M. Braud, who had for so long a period prepared the way, voluntarily stepping aside for the benefit of the Church. He is editor of two good periodicals, the *Bulletin du Monde Chrétien*, and the *Jeune Chrétien*, a monthly paper for children.

Switzerland.

THERE is little news here concerning religious interests, and, in our public affairs, none of an encouraging kind. Our assassins of the 22nd August have appeared before the federal tribunal appointed to judge them, and the federal jury, of which the majority consisted of Catholic Radicals, has acquitted them one and all. This verdict produced a most painful impression, not only in Geneva, but through the whole of Switzerland. We feel ourselves abandoned henceforward to every violence which it may please the Radicals to employ in order to maintain themselves in power. We must either submit indefinitely to their yoke, or else resist them by force, and make every election a battle. So much have Radicalism and Catholicism, united to destroy our old Geneva, been able to effect amongst us.

The elections, however, of November have once more given a victory to the party of order; and the Grand Council (our House of Commons), which resulted from the late elections, is keeping up a struggle with the Government, which is still composed of friends of the dictator Fazy. But these elections have afforded us a new exemplification of Catholic perfidy. I have mentioned to you a charge of the Abbé Mermilliod, the *curé* of Geneva, lately elevated by the Pope to the episcopal dignity. I told you that this charge—a pious and judicious one—constituted a rupture with Radicalism. Well, a week after employing this language, Mermilliod ordered all his subordinates to vote for the Radical candidates; and the Catholic-Radical alliance is now as intimate as ever.

Nor did this priest lose a moment in exercising the influence lent him by his new dignity. Although the State recognises him merely as a *curé*, not as a bishop, it is yet as a bishop that he speaks and acts; and the Radical Government shuts its eyes. He has visited our hospitals and prisons in great state: and is officiating as bishop at all the solemnities. Other intrigues have yet to be mentioned. Hitherto, for instance, the Christmas mass, called the midnight mass, had never been celebrated

within the city. Now it has been imposingly celebrated; and a Catholic journal has described the affair as if Catholicism had thereby formally taken possession of the city of Calvin. We are surrendered and sold to the enemy. No hope remains to us except in our perseverance, aided and sustained by the help of the true Head of the Church.

But, if Catholicism is strengthening itself at Geneva, we have at least the consolation of seeing it everywhere growing weaker, and losing consideration throughout the world by the folly and despotism of its chief. You will readily understand with how much interest we read the celebrated encyclical letter, in which we see that the Pope has clearly formulated all the points which we reproach Popery with teaching, or with allowing to be taught. When a Church reaches such a pitch of frenzy as this, it is certainly one of the signs of the times; and we may now, if ever, say with the ancient poet, that "Jupiter blinds those whom he wishes to ruin."

The new anathema against the Bible Societies reached us in the very moment when our own was celebrating its fiftieth anniversary. Like many other Genevan institutions, our Biblical Society is a patriotic as well as a religious one. It was on the 31st December, 1814, the first anniversary of our return to independence, that a few citizens assembled to offer a memorial of their gratitude to the God of our restored ancient Geneva; and this memorial was our Biblical Society:—the first one established, I believe, on the continent.

We have just heard of the death of Professor Mounard, the friend of Vinet, and the most distinguished member of the Church of the Canton of Vaud. Unhappily, it was not to his country nor to the Church that his last years were consecrated. Expatriated by the Vaudois revolution of 1845, he has lived since that time at Bonn, where the King of Prussia instituted a professoriate of French literature on his account. Mounard was a religious man, but a politician at the same time: for pastors, in the canton of Vaud, were entitled to be members of the Grand Council, and even of the Government. I cannot now describe how much good he did in this capacity: I will only mention, that in 1838, when the war was on the point of breaking out between France and Switzerland on account of Prince Louis Napoleon, the present Emperor, Mounard then, together with the Genevan Syndic, Rigaud, stood at the head of the opposition which was offered to the violent pretensions of France. It was he who caused Switzerland to adopt and preserve that firm and courageous attitude by which it conciliated the sympathies of all Europe.

Mounard has published numerous works: one is only astonished that so eminent a man has almost always been content to play the part of a translator. It was he who made the French public acquainted with the celebrated *Stunden der Andacht* of Zschokke, and who translated into French the grand Swiss history by Jean de Müller. But the last volumes, those which embrace the present time, are by Mounard himself; and the picture of the eighteenth century, above all, is a remarkable work. He has, moreover, contributed articles to a great number of religious and philosophical journals, to an extent sufficient to fill many volumes.

His country, when the popular excitement had once calmed down, would willingly have recalled him. He paid it a visit three years ago; and was received with an enthusiasm which made his sojourn a truly national festivity. His friends had no suspicion that they would never welcome him again. He died at the age of 74, but still vigorous and in full possession of his remarkable mental powers.

GENEVA, *Jan.* 1865.

Erratum in last number, p. 48: for Geneva read Genesis.

Italy.

NORTHERN ITALY. — Here during the last year (for out of Piedmont it has not existed longer), a steady advance has been made. One new centre after another has been opened, until almost all the large provincial capitals, and some few even of the small towns and villages, have their regular Evangelical ministry of the Word. Thus in Turin, Genoa, Spezia, Vercelli, Casale, Alessandria, Milan, Pavia, Intra, Como, Brescia, Bergamo, Caravaggio, Cremona, Parma, Guastalla, Modena, Carpi, Bologna, Ferrara, Pesaro, Ancona, and perhaps some other places which I have overlooked in this rapid survey, exist more or less frequent Evangelical services; in most of them is established a resident minister or Evangelist, in some of them more than one, and in many of them the work of direct preaching is strengthened by popular schools. The last-opened centre has been that of Bergamo, and as the events that chequered that opening are strongly typical of the various currents of influence, both favourable and unfavourable, which the work encounters, I will give you a succinct narrative of it. The young Evangelist who labours in connection with the Wesleyan Methodists, had secured with great difficulty a central and spacious hall, and had put in circulation a sort of programme announcing the opening service for Sunday, the 11th of December last. Bergamo is one of the head-quarters of the priestly reactionary party, infamous throughout Italy for the ignorant fanaticism of its bishop, and the number and profligacy of its clergy. No wonder then, that on the appearance of the programme a furious opposition was excited. Threatening letters were sent anonymously to the Evangelist; appeal was made to the Prefect to prohibit the service, every mode of argument, honest and dishonest, was tried with the proprietor of the hall, to induce him to rescind the contract. When all proved vain, incendiary discourses were delivered in the parish churches, in which it was by no means obscurely hinted that to drive out these heretical Protestants,

even by violence, would be a grateful sacrifice to the Immaculate Virgin, long the central divinity in Rome's Pantheon.

As might be expected, early on the day announced for the service a vast crowd of people was surging in the little piazza in front of the house in which the hall had been taken. Through the midst of this noisy expectant rabble, at the appointed hour, passed the Evangelist, unrecognised, until he reached the door of the house, which unfortunately he found closed through the terror of the inmates. On turning to go and seek assistance from the authorities, the whisper passed through the crowd that it was he, the arch-heretic. A posse of peasants, labourers for the most part on the lands of the priests, rushed upon him, hurled him to the ground, commenced belabouring him with kicks and cuffs, and would very likely have proceeded to more deadly violence but for the providential arrival of the Colonel of National Guards, by whom he was rescued and despatched forthwith to Milan. In these scenes of violence, however, the citizens of Bergamo had taken no part; all was the work of rustics from the country parishes, infuriated by the preaching and not unlikely bribed by the money of their priests; as soon, therefore, as what had occurred was known in the city, a loud and just indignation was awakened, and a company of young Garibaldians seizing their arms were with difficulty restrained from avenging, with Lynch-law, the stain cast upon the good sense and civilisation of their native place. Meanwhile from Milan a strong appeal was sent directly to the Government; the local authorities too bestirred themselves, and arrested the leaders of the sedition; so that on his return, a few days afterwards, the Evangelist found himself so strongly begirt by public protection and private favour as to have nothing more to fear. After a week or two, the inauguratory service was held before a large and sympathising audience; that audience has since steadily increased; and now neither the hall, nor its contiguous chambers, are large enough to contain the eager multitude that flock to hear. That many who come, do so as a sort of liberal demonstration, that many others are influenced by a curiosity that will cease with the novelty, is of course a truth that we do not hide from ourselves, yet it is surely something to have the opportunity, even for a few months, of scattering broadcast the seed of life over so large a field of human souls.

I had intended to enter upon the general characteristics of the Evangelical work, noting both excellences and defects; but my letter is already too long, and I therefore reserve this subject to a future communication.

MILAN, *January*, 1865.

JEWISH MISSIONS IN ITALY.

Dr. Mayer of the British Jews' Society writes:—

The two boxes of different books of the New Testament arrived safely, and I have been able already to distribute some of them, though it will prove very difficult to get people interested at this time, consisting, as they do chiefly, or rather exclusively, of the Gospel of St. John, the Acts of the Apostles, and the Epistles to the Romans, unless I try another trip to Rome, where I distributed 500 of those sent me last summer.

Mrs. C——, the mother of the boy C——, is here in a state of madness, which leaves little hope for her life. When the little boy was asked by the Pope whether it was truly his wish to become a Christian, he answered, "Yes, O holy father, for I am happier now than in my father's poor and miserable house, and under the shoemaker's rough treatment." You see what a convert and what a gain for the cause of Christianity, when fine clothes and good food, preceded by theft, are the means of Christianising the Jews—of the Jewish boy, C——. On the subject, I had the other day a very interesting conversation with Mr. S—— (brother of the Rabbi S——), who, after having expressed his justifiable horror at the proceedings of the Romish Church, all the while insisting upon Judaism being by far preferable to any other existing religion, at last declared, "Sir, I agree with you now, inasmuch as the entire Bible is the only guide for men upon earth; and I confess my belief in the efficacy of Christianity in the light you and your brothers have presented it to us. Would to God Christians had not rendered their words of God odious in the sight of a Jew; for whilst, on the one hand, we can be convinced of the reasonableness of your creed, there is, on the other hand, an attachment to our persecuted nation which renders it difficult to renounce our very errors in exchange for receiving your truths."

Recently I had a visit from Rabbi N—— and Mr. B——. Whilst we were deeply engaged in religious conversation, a Dr. G——, with his cousin, entered the room, and soon participated in our discussion, which, after half-an-hour, was again interrupted by Mr. C——, a merchant, who declared himself very much delighted to have the opportunity of attending such an interesting meeting, which lasted till nine o'clock in the evening, at which time all of them left me with hearty thanks for the instruction received, and requesting me to allow them to return again soon.

A very dear friend unto me, and decidedly a Christian God-fearing Jew (Mr. B——), from hence, has made up his mind to spend the rest of his earthly life—his age is about eighty years—in Christian works of love and charity. His thoughts are unmistakably directed towards heaven, and from his praying lips you may frequently hear the name of Christ. Yea, he preaches to the poor, whom he assists, and is daily on the look-out for men and women to whom he might be useful. He is not baptised, but declares, "I will not bind myself under a ceremonial obligation, which is of far less importance to me than Christ's commandment of love to God and to our fellow men. Now God

knows whether I endeavour to live a new life by following the commandment, and whether or not the Bible (which he always carries about with him) is dear unto me!"

Germany.

THE commencement of the year has here been celebrated with some energetic demonstrations against the ever bolder and franker advances of infidelity. In particular, more than sixty Evangelical clergymen of this metropolis have issued an encouraging address to our distressed brethren of the Grand-Duchy of Baden, who have entered into a spirited controversy with Dr. Schenkel, for which step, however, they have been severely reprimanded by the highest Ecclesiastical court.

Among the subscriptions to this address are found the names of the most distinguished and estimable ecclesiastics of Berlin; at the head of whom are the two General-Superintendents of the Province of Brandenburg, Dr. Hoffmann and Dr. Büchsel—of whom the latter will be known to many of your readers by his "Ministerial Experiences,"* published also among you.

Of no less importance is a report in connection with Dr. Schenkel, which has been addressed by the highest ecclesiastical authority of Prussia, the Evangelical Ober-Kirchenrath, to the provincial consistories. He has in this memoir distinctly declared himself for those fundamental principles of the Christian faith which Dr. Schenkel has endeavoured to overthrow in his "Characterbild Jesu," and solemnly borne his testimony to Jesus Christ as the eternal Son of God, uprisen, and hereafter to be our Judge. This confession cannot fail to be very encouraging to all the true witnesses to the Gospel in Baden; and by reason of the influence which Prussia exercises in ecclesiastical as well as in other relations over the rest of Germany, the voice of the Ober-Kirchenrath will, no doubt, have a salutary effect upon the other local Evangelical German churches, amidst which Rationalism is again raising its head audaciously.

You will now perceive that the antagonism between belief and unbelief is continually growing more distinct amongst us. We feel more and more keenly the positive impossibility that the confession of the Gospel and the denial of Jesus Christ's having come in the flesh should subsist together in the same Church. This conviction is also gaining ground in Switzerland, where very lately a considerable section of the clergy of the Canton of Zürich united in a public declaration against a young clergyman, who had preached in his pulpit the most direct infidelity, and attacked the fundamental principles of religion in a manner most offensive to Christian feelings.

Unless all the signs of the times deceive us, we shall, at no distant period, have important phenomena to witness in the ecclesiastical system of Germany.

Ever since the war with Denmark was successfully concluded, we have seen the ecclesiastical question, that old yet ever novel one: What think ye of Christ? Whose Son is He? resuming its prominence in every region. Perhaps divisions in the Church are shortly to be expected. The Lord, however, will protect His people, and may He grant to them that they may emerge from these struggles more pure and sound than ever.

In these anxious times the prayer-meetings which took place during the first week of the New Year, have afforded a salutary gratification to the earnest-minded Christians in Berlin. The most numerously attended of these meetings took place on Thursday, the 5th of January, in the large and beautiful hall of the Evangelical House of Assembly. This meeting was distinguished by the attendance of her Majesty, the Queen Augusta. The addresses and prayers were delivered by General Superintendent Dr. Hoffmann; by the Queen's chaplain, Dr. Koegel, one of the most distinguished ministers of this metropolis; by Wünsche, the preacher of the Society of Brothers; and by a young, gifted, and truly Evangelical minister, named Hesekiel. Her Majesty stayed through the meeting to the very end, with an interest not faintly manifested, and finally expressed to the various members of the Committee her desire that the Prayer-week at Berlin might be renewed from year to year with a constant increase in the number of its adherents. May the Lord allow this wish to be fulfilled.

BERLIN, *January*, 1865.

THE Rev. Dr. Mayer of the Jewish Mission at Leghorn, Italy, gives an interesting view of the change taking place rapidly in the German Jewish mind, as evidenced by his intercourse during a tour through Germany:—

You are quite right in saying that Jews and Christians draw nearer to each other; my daily experiences confirm this opinion. When last summer on the Continent, I found myself almost continually in Jewish society, both whilst I travelled and sojourned in cities; and among the many conversations on religious subjects, there was not only no hatred against Christianity visible, but, on the contrary, an uncommonly warm feeling of brotherhood and heartiness expressed. You know that from my very outset till I arrived, by way of Switzerland, Germany, and Holland, in London, I always travelled in company with Jews; wheresoever I stopped I visited relatives, friends, and acquaintances. I preached in a Freemason's lodge, introduced by a Jew; and in a synagogue, requested by the congregation. I dined with Jews and lodged with them. I was recognised by Jews unknown to me, who were happy to tell me that members of their family had embraced Christianity, and that they themselves were not averse to it. I enjoyed the gratitude of two

* London: *Strahan.*

Jewish gentlemen, residing in Rome, who visited their relatives in Germany, and to whom I preached the pardoning love of the Saviour; another from Berlin thanked me with tears in his eyes for the comfort I had given him, pointing out to him the sublimity of true Christianity; with another Jewish travelling companion I exchanged visiting cards, and was fervently requested to pay him and his family a visit; three other young gentlemen from the Lower Rhine, whose parents had known me, were overjoyed when, in course of conversation, they heard who I was, and requested me, before parting at N——, to write a remembrance in their pocket-books, which I readily complied with; another travelling merchant from Berlin kept close to me during our stay in Rotterdam, and from thence to London I was again in company with a young Jew, who would not even leave me after our arrival there. Now, among all these encounters and meetings of educated people, I had in one instance only to complain of sneer and mocking. Throughout the many occasions, however mentioned, I found favour, cordiality, attention, and even response. If I compare these observations with circumstances of twenty or thirty years ago, when Christians had a dislike to Jews, and Jews looked upon Christians as idolaters and enemies of Jehovah and His people Israel, I must come to the conclusion that the Spirit of the Lord has worked in a wondrous way, and that perhaps thirty years hence greater wonders will be acknowledged by Jews and Christians alike. Of course societies and contributors to the funds of societies for the propagation of God's Word may look with satisfaction and gratification upon their high calling as instruments under the guidance and influence of the Eternal, and may cling more closely to Him whose last cry of agony on the cross was a triumphal shout of all-sufficient redeeming love to mankind.

Sweden.

A VERY enlivening and interesting Clerical Conference was held last autumn at Alingsoor, a considerable town on the railway between Gothenburg and Stockholm. The principal topic which was handled was the subject of Sabbath observance, with reference both to its Scriptural obligation and the prevailing outrages on it in the military marches and reviews of the rifle corps on the Lord's Day. The discussion was earnest, and the principles asserted by the conference scriptural. The whole tenor of the meeting seems to have been evangelical and doctrinal, and before it broke up a resolution was adopted to hold another similar one in the month of May.

A Clerical Conference of a more formal character, that is, a diocesan meeting of the clergy, summoned by the Bishop, was held at Lund about the same period, and continued its meetings for three days. In addition to the transaction of ecclesiastical business connected with the affairs of the diocese, and a sermon preached on the morning of each day, various theological topics were discussed, according to a very able programme drawn up by a talented and godly young clergyman, who had been previously appointed by the Bishop to be the preses of the meeting. It may interest our readers to know that the topics there set forth for discussion were a skilful adaptation to the controversies of the day, such as these, viz. :—No religion without miracles; no religion without conviction of sin, and the confession of the fall, and a worship in accordance with this; no Christianity without faith in the divinity of Christ; no Christianity without an atonement, and an atonement by blood; no Christianity without a pure and unadulterated historical source, and an infallible standard of doctrine; no Christianity without a church; no church without a ministry, and no ministry without learning; no living church without discipline, and no discipline without the Church's freedom with reference to the State; and no free and strong church without synods and synodical authority. Some very strange opinions were certainly broached in the course of the discussion, such as that the belief of Christ's godhead was not essential to true discipleship! But whilst exceptions were taken to the form in which some of these points were stated, the substance of all of them was ably and edifyingly expounded and maintained. The interest taken in this meeting was attested by the great crowds that resorted to it. The Bishop dissolved the assembly in a very earnest and deeply-affecting speech. The last word is the best—not because it is mine, but because it is God's. I will not utter it in my own sinful name, but in the name of Jesus Christ :—"I admonish you to be watchful in your ministry. I admonish you to seek help from above, in comparison of which all other help is of no avail. I admonish you to this especially at present, when lies are openly promulgated. I admonish men with great gifts to consider that without prayer they cannot overcome the darkness. I admonish all who have received the great commission to go to meet the enemy with the armour of the Spirit and not of the flesh; to seek really after the Word which shall gain the victory. I admonish you who visit humble cottages and heal the souls of men, not to use any other medicine than the one, and not to distrust its power. I admonish all of you to hold fast by Christ, as to Him who has everlasting might; and to walk in Him, not haughtily, but day by day more humbly, so that the power may appear, but not of us. This be my last word—shall it be my last word to you? It is not indifferent, for nothing is indifferent to a Christian who looks to what the Lord wills, and endures everything not because he is so strong, but because he is so weak. The roof does not fall, though a pillar falls. The master builder easily replaces it by another. But this is my last word to you—it shall come again and judge you. Dear brethren, let this be said in the name of Jesus, and do not regard it

as the word of an old and nearly exhausted man, that when the Lord demands of me the last word, and asks on which side I will stand, your prayers may bear me up that I do not sink."

The speech, of which only this very imperfect report is given, was listened to with deep emotion, and brought tears to many eyes. After the Bishop had pronounced the blessing he began to sing an appropriate hymn, and was immediately joined by the whole assembly. Thereupon the clergymen accompanied the Bishop to his house, and when at the door he turned round to take farewell of them, they as with one voice gave expression to the feelings which swelled in their hearts, by singing one of Luther's hymns, beginning "God's word and promise shall stand fast."

The fiftieth anniversary of the mission in Sweden and Norway was celebrated with great rejoicings on the 4th of November. It is pleasant to see that, in every instance throughout both kingdoms, part of the celebration consisted in public worship in all the churches, or the preaching of an appropriate sermon. The churches seem to have been filled to overflowing.

Turkey.

ILLUSTRATIONS are multiplying of the evil consequences of the retrograde steps taken by the Turkish government last summer, in reference to religious liberty.

At Murad Tchai, a small town to the east of the city of Broosa, a native Protestant preacher, while quietly pursuing his work of instructing the Protestants of the place, and others who sought his acquaintance, in the doctrines of Christianity, was suddenly arrested, nearly a month ago, by the governor of the province, and, in the depth of winter, in a state of health which rendered the journey hazardous to his life, and against his most earnest protestations, was carried off under guard to the distant city of Bolu, where he is still kept under surveillance. No crime nor misdemeanour is charged against him. All that can be ascertained is that the Armenian ecclesiastics of the region have said to the Pasha, "If this man remains at Murad Tchai, there will be excitement and bloodshed," and forthwith in "the interests of the public peace, and for the personal safety of the preacher," he is put under arrest and violently carried off in the Pasha's train.

Is there any evidence of this apprehended excitement and impending bloodshed? Just this, and no more; that when unprincipled and violent men are made to understand by those in authority that they can do as they like with impunity, there is always reason to apprehend that they will take advantage of the licence. The Mudir (mayor) of Murad Tchai asserts in public that "the Protestants have been cursed by the Sultan, and put out of the pale of his protection, and still," as he says, "they have the impudence to go about trying to spread their doctrines." This official is not called to an account for the impertinence and falsehood of his assertions. On the contrary, his superior, the governor of the province confirms them by treating the innocent but defenceless preacher as a felon and an outlaw, and by leaving the other Protestants of the place to the insults and outrages of their triumphant enemies. And what notice does the Government here take of the affair? When, through the kind offices of Mr. Stuart, the present representative of Great Britain at the Porte, the case is stated to Ali Pasha, he at once promises to send a telegram to Bolu, ordering the liberation of the preacher. Bolu is in immediate telegraphic connection with Constantinople, and yet nine days subsequent to the giving of that promise the preacher is still detained, and to his earnest request to be allowed to return to his people and his work, the Pasha replies that he must await orders from the capital.

The exiled Christian Turk, whose imprisonment at Rodosto, and subsequent liberation were mentioned in the December Number of CHRISTIAN WORK, was allowed after his liberation to go to the neighbouring city of Adrianople, where he was very kindly treated by the Pasha. This Pasha, it is said, is the same official whose summary execution, some years ago, of a Christian who had professed Mohammedanism, and subsequently returned to his former faith, called forth the so earnest protest of Lord Straford de Redcliffe, and led to the promise of the Sultan, that the like of it should not occur again. In the progress of that affair this man came, it is also said, to the English Embassy to make some explanations of his agency, and was peremptorily refused admittance to his lordship's presence. The lessons he then received appear not to have been in vain. At Adrianople, as at Rodosto, the Christian Turk spent his time in perfectly friendly intercourse with all the classes of the population. During his stay there, in consequence mainly in all probability of the interest excited by his presence, the attendance at the Protestant congregation in the place was more than doubled. Recently the term of his exile having expired he has returned to Constantinople, and thus far has been permitted to remain unmolested.

The week of prayer was observed by the native Protestant congregations here. Daily meetings were held at which there was a good attendance, and no little interest manifested in the subject of prayer. The resident foreign Protestants are so widely scattered in the great city that they were able to hold but one united meeting during the week. At this, however, notwithstanding the very unfavourable weather there was a good attendance.

CONSTANTINOPLE, *Jan.*, 1865.

Persia.

MISS FIDELIA FISKE.

FEW, if any, of that devoted band of men and women who have laboured so faithfully, and with

such eminent success, among the Nestorians,—few, indeed, of all the "honourable," godly women, whose praise will long be in the churches, from their connection with the missionary work,—will be held in more lasting, loving, honoured and grateful remembrance than Fidelia Fiske. Not the Nestorian mission and the Nestorian Christians only, to whom, until recently, she hoped to return, —but very many in the United States will mourn her death, as a deep personal affliction.

Miss Fiske was born at Shelburne, Massachusetts, May 1, 1816; became hopefully a subject of renewing grace in September, 1830; and united with the church at Shelburne, under the pastoral care of Rev. Dr. Packard, in January, 1831. She was a pupil and then a teacher at Mount Holyoke Female Seminary, and partaking largely of the spirit of Mary Lyon, thoroughly accepting her views of Christian education, she would probably have been connected permanently with that institution but for the conviction in her own mind that she was called to the missionary field. She embarked at Boston, for the Nestorian mission, March 1, 1843, in company with Mr. and Mrs. Perkins and Mar Yohannan, returning to Persia, and Messrs. D. T. Stoddard and E. E. Bliss and their wives, and Miss C. E. Myers, reached Oroomiah, June 14, of the same year, and after labouring there for fourteen years, was constrained by impaired health to return to the United States in 1858, and died at the house of her brother in Shelburne, July 26, 1864.

At Oroomiah, seeing the intellectual, social and moral degradation of those for whose good she was to labour, while she had, as she wrote a friend, "felt pity for her poor sisters before going among them," she was moved to "anguish when, from actual contact with them," she "realised how very low they were." "I did not want to leave them," she adds, "but I did ask, Can the image of Christ ever be reflected from such hearts?" How beautifully that image was reflected afterwards, from many of those hearts, and in no small measure through God's blessing upon her efforts, will be readily recalled by those who have read "Woman and her Saviour in Persia," and by all who are familiar with the history of the Nestorian mission.

In educational efforts among Nestorian females, Miss Fiske had been preceded by Mrs. Grant, whose short missionary life was one of great usefulness in this direction, and afterwards by Mr. Holladay, Dr. Wright, and different ladies of the mission, assisting as they could in the school until her arrival to take charge of it. But thus far it had been only a day-school, the pupils being in habitual contact with the vice and degradation of their own homes. She greatly desired to make it a boarding-school, and thus retain pupils continuously under a more happy influence. By much effort the prejudices of the people were overcome, and this change was brought about; and within two years, day scholars were dropped entirely.

The first great revival connected with the mission among the Nestorians occurred in 1846, and the first indications of the work were witnessed in this female seminary, where it very soon assumed a most marked and powerful character. Up to that time, women had not come much to Miss Fiske for religious conversation, (though she had gone to them,) but the extent and happy character of the influence she had so soon acquired appears from the fact that now, "the school became a centre of holy influence for the women." "The Seminary was thronged with visitors, who desired the time to be filled up with religious instructions." "The teacher who received visitors always found enough to do, both by day and by night;" and when Miss Fiske and her associate, Miss Rice, went to a village, the women expected to be called together for prayer, and when they returned the visit, sought to be prayed with alone. This is not the place to depict the scenes of thrilling interest among pupils of the schools and other females, connected with this and several subsequent revivals, but surely few servants of Christ have had more occasion to be grateful for having been employed as instruments in bringing fellow-creatures from darkness to light, and from the power of Satan unto God, than had the subject of this notice. As she was about to leave Oroomiah, the many women and girls who had gathered around her to bid her farewell asked: "Can we not have one more prayer-meeting before you go?" And "May it not be in that Bethel?"—her room. One petition of a touching prayer on that occasion was: "May our teacher's dust never mingle with a father's dust, or with a mother's dust; but may she come back to us to mingle her dust with her children's dust, hear the trumpet with them, and with them go up to meet the Lord, and be for ever with him." They were accustomed to style her "mother," and themselves her "children."

Two or three brief extracts from subsequent letters to her, indicating both the feelings of her pupils towards her, and something of the ground for such feelings, should find a place here. One who, before her conversion, had been very rude and obstinate, wrote: "I remember how you used to put your arms about my neck, and tell me how Christ became obedient unto death; not for friends, but for enemies like me. Especially do I remember how you spoke of that love which saw a remedy in its own blood, when there was no help for a lost world. At that time I did not understand it, but now I know not how to express my gratitude." Another writes: "How can I forget you? And were that possible, I could not forget your instructions. I remember them at all times, by day and by night. They comfort me in sorrow, and strengthen me in anguish. You have taught me the duties of this life, and you have pointed me to the world to come. I remember when you used to take me by the hand, and lead me into your closet, and there pray with me; and

my heart fills with mingled joy and sorrow—with joy, that such precious seasons were given me! with sorrow, that they will be mine no more. Shall I never see your face again—that face, which bore to us more than a mother's love?" Still another referred to the feelings of the pupils generally, after this loved teacher had left them, as follows: "My heart longs to tell you of the change in our dear school. Our return, after vacation, was much like that of the Jews from Babylon, when they found their city laid waste, and their temple in ruins. Every time they looked on the spot where it had stood, their hearts were crushed. So when we did not see you, and went not to take your hand and be kissed by you,—when we saw not your ready feet coming to the door, to bring in each one and make her happy,—our hearts were broken, and we could not restrain our tears; especially when we remembered the times that the daughters of the church used to meet in your room to mingle our prayers, our tears, and our joys together. These recollections leave an aching void which cannot be filled."

A person so eminently faithful on missionary ground would not be idle, so long as she could work, wherever she might be. After her return to the United States, Miss Fiske was very usefully employed, in different ways. In quite a number of places she addressed Sabbath-schools, and meetings of females, respecting the missionary work, always producing a most excellent impression. She furnished the material in great measure, for the valuable work already referred to, "Woman and her Saviour in Persia," assisted in preparing a "Memorial of Mount Holyoke Seminary," and was engaged at the time of her death, upon "Reminiscences of Miss Mary Lyon." Most of her time was spent at South Hadley, where she had special connection with the religious instruction and training of the pupils,—a sphere for which she was remarkably endowed, and one in which she could not fail to exert an influence which will long be felt for good. Many who were pupils there during those few years, like so many in Persia, will doubtless ever regard themselves as her "children in Christ."

A Trustee of the institution says, in regard to her connection with it at this time, "On returning to the United States, Miss Fiske's feelings drew her, as soon as other claims on her time had been satisfied, to the beloved Seminary. Her position there, by her own choice, was entirely unofficial. The Trustees offered her any amount of authority she might deem necessary for accomplishing the greatest good, but she declined everything except the opportunity of aiding the teachers in their responsible duties as spiritual guides of the pupils committed to their care. It is said by those most competent to estimate her labours in the Seminary, that they were of the greatest value. Teachers and pupils give their unanimous testimony to her unwearied, judicious, and earnest efforts to bring them all to a more full participation in the self-sacrificing spirit of the Saviour. She was permitted to close her labours on earth by taking part in that recent and remarkable work of divine grace, which left but twenty of the three hundred and forty pupils in the school without a hope in Christ."

One who had known Miss Fiske long and well, says of her character and influence: "That she was generally regarded by those who knew her as a remarkable woman, was not owing to the predominance of any one quality in her character, but to a combination of qualities, intellectual and emotional, surpassing anything, as it seems to me, that I have ever seen in any other man or woman. I remember enough of her uncle, Pliny Fiske, the companion of Parsons in commencing the Palestine mission, to believe that he owed the strong hold he had upon popular interest to the same cause. Her emotional nature was wonderfully sanctified; and each of her powers being well developed, and all nicely adjusted one to another, the whole worked with regularity and ease. Hence that singular accuracy of judgment, that never failing sense of propriety, for which she was distinguished. Hence the apparent absence of fatigue in her protracted conversation and conversational addresses. Hence the habitual control of her sanctified affections over her intellectual powers, so that she seemed ever ready at the moment for the call of duty, and especially to meet the claims of perishing souls around her. In the structure and the working of her nature, she was the nearest approach I ever saw to my ideal of the Saviour, as he appeared when on earth.

"The amount of her usefulness is as extraordinary as her character. The book entitled "Woman and her Saviour in Persia," strikingly sets forth her influence on Nestorian character, and I doubt not it would be the judgment of the mission, that few of their number exerted so great a formative influence on the Nestorian mind, as did this departed sister. Certainly the tidings of no death could awaken so many voices of lamentation, as will the tidings of hers, over the plain of Oroomiah and in the glens and fastnesses of Koordistan."—*Missionary Herald.*

India.

THE RECENT HURRICANE.

The Telugu Mission of the Church Missionary Society has suffered grievously from the same hurricane as overwhelmed Calcutta. The Rev. J. Sharp, of Masulipatam, writes to his parents:—

Nov. 7.—When you receive this you must give humble thanks to our Heavenly Father, through Jesus Christ, that I am alive to write it. Last Tuesday (Nov. 1) was windy, more or less, all day, and rainy. Between four and five P.M. it became very much so. I got home from school soon after five, and we had some dinner under great difficul-

ties. Afterwards the servants all went to their homes, and we fastened up. But the wind kept becoming more violent, and blew from all quarters; the rain streamed in torrents into the house, and the noise of the elements was deafening. I ran about, fastening doors and windows as well as I could, moving the furniture away from the stream of rain, and baling out the water, my wife helping me most energetically. But the doors and windows began to come off their hinges, and break their fastenings. We blocked them up with all the heavy furniture we could get; but all in vain. At last, between eleven and twelve, we found water rushing into the house, and rising most rapidly. Everything began to float. The house floor is raised a yard or more above the compound, yet the water inside was above our knees, and we knew not how much higher it might get, for it was from the sea, two miles off. Mrs. Sharp was bent on going out to the back of the house, and trying to cross to the nearest house, but I knew how deep and muddy it must be, and would not hear of it. We then tried to go outside, and climb the staircase, which goes from the verandah to the housetop. Twice Mrs. Sharp was perfectly unable to advance, from the water, wind, and rain, which struck us like hail-stones. The third time we succeeded in reaching the staircase, and climbed it on hands and knees. Mrs. Sharp was all but blown over. We crawled along the top into one of the elevations of the roof, and just managed to get inside among the rafters. The wind and rain beat upon us, and we had little on but night-clothes. We had to keep one another warm by constant rubbing, and felt at times overpoweringly sleepy. A light, which we left below, shone through the chinks of the ceiling, and was a great comfort to us, as it showed that the water had not risen high enough to extinguish it. We prayed often, and little expected to see the dawn, for the walls shook with the wind and waves, and, I thought, would certainly fall. But we were heard, and preserved till the dawn came—an unspeakable relief. The staircase was all but gone, but we were able to descend it when the storm abated. The desolation around is indescribable: all our out-houses flat, our furniture carried away for hundreds of yards, trees down, many houses fallen, and hundreds of corpses. The Sharkeys lost thirty-three girls. Other native Christians and East Indians are gone. The Europeans are almost all alive. We have had great difficulty to get food. One day I got, very thankfully, some horse-grain. Mrs. Sharp's horse is gone; mine lamed. Everything around is ruined, but we are alive. Let us be thankful.

Just as we were going to press, we received the following letters from our Secretary at Madras, the Rev. W. Gray :—

Nov. 12.—I will postpone all other matters to let you know, by the mail just come in, of the sad calamity to Masulipatam. Encolsed is an extract respecting it from one of the daily papers. Though the cyclone swept over Masulipatam on the night of the 1st inst., I have not had a word direct from any of our beloved friends there yet, and all I have heard is from Brother Darling, in a letter just come to hand. He gives a most appalling account, but I have every hope that, as he heard it from a native, it may not be accurate. He says (writing from Bezwara, on November 7th), "You will be concerned to hear that we have not yet had any direct communication with our dear friends in Masulipatam since the night of the storm, and there has been no *tappal*. Mr. Wilson, the head assistant collector, has received expresses, from which we learn that nearly the whole of Masulipatam and its suburbs have been submerged by the sea, which rolled in for several miles. All European lives have been saved, but many East Indians and thousands of natives have perished. He has also been asked to send supplies of grain from this place, and coolies to help to bury the dead. A pestilence is feared. He has learned no more particulars, but we hear dreadful accounts of the distress from natives who have escaped and come over to Bezwara. I do not know what to say about the rumours which reach us, or whether we can credit all that we hear; but the suffering is doubtless very awful. I give you the worst, as I have received it. I saw a respectable Brahmin this morning who declared that what he stated is true. He said that all our missionaries are safe, but that Mr. Noble had a narrow escape, having been found nearly dead. Many of the converts had perished. All the girls of Mrs. Sharkey's boarding-school were killed, also Mallazza and his wife; Bushanam's wife and Ratnam's wife and children; but Bushanam and Ratnam had escaped, Mr. Sharkey's boarding-school boys had also escaped. The Mission-house, as well as many other European houses, had been washed away. Oh that I could contradict any part of this sad intelligence! I shall write again as soon as we hear anything authentic."

It was only a few days before that I had heard from Mr. Darling of the great damage done to Bezwara also by the cyclone. His own house had been in part blown down, but no injury of person had been sustained.

P.S.—*Nov.* 13.—I have just received another letter from Mr. Darling, enclosing a short line from Mr. Sharp.

Mr. Sharp says—"My dear Darling, Colonel Anderson told us yesterday that you and the Ellingtons had suffered much by the cyclone, so one line of sympathy and joy that you are all alive. So are we, by God's great mercy. The sea came into our house about a yard deep, with awful violence; we, with the greatest risk and difficulty, got to the top of the house. I can't tell the story now. Everything is ruined, and hardly a habitable room in the station. Thirty-three of the Sharkey's girls, Adiamma and Prakasham (Bushanam's wife and little son), Mallazza and Fanny, Mamazza and his family, with hundreds upon hundreds drowned. . . . The whole place one mass of desolation and corpses."

Mr. Darling adds, "Mr. Noble and all his house, including servants, are safe."

KOOLIN BRAHMINISM.

A recent issue of the *Friend of India* contains the following notice :—

"At Union Chapel, Calcutta, there was baptised on Sunday last a convert, Nironjon Makarjee, whose family history strikingly illustrates one of the grossest features of Hindooism. This young man's grandfather, a Koolin brahmin, during his lifetime married *sixty wives*. His great-grandfather married *one hundred and sixty*, eleven of whom, girls of eight and nine years old, he married in one day. On his death, eleven of the wives burnt themselves on his funeral pile. Such was Hindooism a hundred years ago."

We may add, for the information of our readers, that the Koolins are the highest caste of brahmins, and the monstrous polygamy which obtains among them has, as Ward truly observes, "no parallel in the history of human depravity." The reader will be surprised to know that lads at school have been known to possess five or six wives! Some instances of this kind are given in an Educational Report of Government six years ago. One lad of this caste, under fifteen years of age, supported, while at school, his father and mother by the doweries he gained on his marriages! I have heard of others who have paid their school fees and supported themselves at school by the presents given when they visited their wives; for another feature of the system is, that many of the wives remain at their fathers' houses, and whenever visited by their husbands, the fathers-in-law are bound to give them presents. If the sums offered be not so much as expected, they will go away highly displeased, and refuse to see their wives. Curious scenes are sometimes witnessed when very early marriages are contracted. I heard, not long since, of a little fellow crying bitterly for his mother in the midst of the ceremony! Many cases have been mentioned of old men of this caste marrying little girls and never seeing them after the day of the wedding. In other cases, the neglected wife is visited at her father's house once in three or four years by her so-called husband, but he expects a handsome present for doing her the honour of calling. Such is Koolin brahminism.

MISSION AMONG THE ARRIANS OF TRAVANCORE.

One of the missionaries (of the Church Missionary Society) began his work some years ago among the Hill Arrians of the Travancore forests in Southern India. To be out of the reach of the tigers and wild elephants abounding in these jungles, the people build huts, or nests, in large trees, some twenty or thirty feet from the ground. There is not much house-room in them, as you may suppose; but still they sleep safely, though their slumbers are often disturbed in the dark nights by the savage roar or shrill trumpeting of the wild beasts roaming below. To build houses on the ground, and reclaim a little land from the uncleared forest, exposes the inhabitants to constant risk. Herds of wild elephants trample down their crops, destroy the plantain trees, and sometimes crush the roofs of their huts, and injure or kill the sleepers within. Hence, till a settlement is of some years' growth, and the land around thoroughly cleared of trees and brushwood, the people naturally prefer these "nests on high;" and our missionary station of Mundakyam, in 1850, must have been more like a human rookery than an ordinary Indian village. Into these mountain forests, however, the Gospel is penetrating, and we will now give some information of missionary work among the inhabitants of them.

In the kingdom of Travancore the mountain people number from 14,000 to 18,000 souls, and are called Arrians. Some lead a wild, wandering life, staying a few months in a particular spot, and then deserting it for another, as soon as their scanty crop of grain is reaped. Others, however, have their fixed villages among the mountains, clearing and cultivating the ground, and sometimes even becoming rich through industry. These villages are often lovely spots, in ravines not accessible to elephants, near to some gushing rivulet falling over rocks, and shaded by gigantic trees and palms, rarely at a less elevation than 2000 or 3000 feet above the sea; but the dense jungle and the heavy mists collecting on the hill tops make the climate unhealthy, and fevers are very common at the beginning and end of the rains.

The Arrians have no knowledge of the one true God, but worship the spirits of their fathers, or certain demons supposed to live in the peaks and rugged rocks around their villages. Fragments of granite are held in reverence; and on one occasion a missionary was shown a hollow tree where the fearful demon dwelt, whom more than 2000 Arrian families adored. He looked within, and saw nothing but what appeared to be the hilt of an old sword, which he took away. Each village has its priest, who, when required, calls on the demon of the hill, and, working himself up into a state of frenzy, is thought to be possessed by the evil spirit, and yells and screams out answers to the questions put to him. They bury their dead in sepulchres of stone, such as our forefathers in England used. Numerous vaults are seen in all their hills, like Kit's Cotty House in Kent, and the Thevegenny stones in Cornwall, &c. On the death of a member of any family, as the body is being buried, the spirit is supposed to pass into a brass or silver image, or an oblong smooth stone, that is shut into this vault. A few offerings of milk, ghee, &c., are made, a torch lighted and extinguished, the covering stone placed on, and all leave. On the anniversary, similar offerings are made, the covering stone lifted, and then again hastily closed. The spirit of the departed is thought to be shut up within the vault, and no one ventures at any other times to

touch the cell. They have sacred groves where they will not fire a gun or speak above a whisper. They practise certain rites when fixing on land for cultivation or the site of a house. These appear to be their only religious ceremonies.

They are a handsome, well-made race, free-spoken and intelligent, more truthful and generally moral in their habits than the people of the plains. There is an openness in their countenances which you look for in vain among the dwellers in the low country: lying and stealing they are proverbially said not to know, and the filthy language so common elsewhere is never heard from them. Drunkenness, however, is lamentably prevalent, and, when excited with arrack and toddy, they fight desperately. They are great hunters of the wild beasts of the hills, and every man has to watch with his gun during seed time and harvest, to protect his crops from elephants, deer, and other animals that abound in the jungles.

The Rev. H. Baker, jun., our missionary at Pallam, Travancore, was led to visit these people and preach the Gospel to them, by the following circumstance. He was one day in his study at Pallam, in 1848, when his little daughter ran in to say that some "very curious-looking men" were come to see him. These were five Arrians from as many different hills and villages, who had come a considerable distance to ask him to establish schools among them. Mr. Baker at first declined to listen to their request: their motives seemed doubtful; his own district was large, and his time much occupied; the Arrians were forty-five miles off; it was difficult and even dangerous to approach them, through a jungle without roads, and fever prevailing everywhere. But again and again they came to urge the same request. At last they said, "Five times we have been to call you. You must know we are ignorant of what is right; will you teach us or not? We die like beasts, and are buried like dogs. Ought you to neglect us?"

"Cholera and fever," said another, "carried off such and such members of my family: where are they now?"

This appeal was not to be resisted, and at last the missionary promised to visit them. In a few days, accompanied by his brother, he set out; and after a walk of thirty miles through the close jungles, with a hot sun overhead, wading through the mountain streams, and making his way along an elephant track, he found some Arrians waiting to convey him to their village, and at length reached it in safety. No sooner was the arrival of the strangers known, than voices were heard shouting from one place to another far away up the hill-sides—"He is here! he is here! Come all." By this means the news was conveyed from village to village with great rapidity. At night an assembly was held on a level space among the hills; piles of blazing fire-wood at the four corners lighted up the scene. Two hundred wild looking men (the representatives of some 800 or 900 souls) were gathered round the missionary, and heard for the first time, from his lips, the blessed tidings, "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The meeting lasted till long after midnight: then, at the bidding of the missionary, all knelt down, and after he had prayed for wisdom, counsel, and help, he made them repeat the Lord's Prayer, sentence by sentence, and blessed them in the name of our Father and Redeemer, praying the Comforter to enlighten their souls.

The work began in three villages—Combukuthie, Copara, and Mangapetta. The people promised to assist the teachers sent them, by building them dwellings, erecting prayer-houses, keeping the Lord's Day holy, having daily prayers and lessons, removing the lamps at their forefathers' graves, and abandoning superstitious practices, attending the teaching given, and setting apart promising young men, who should prepare themselves to be teachers of others. All this was faithfully performed for some two years. Mr. Baker visited them from time to time himself, while his native Scripture readers and other agents at Cottayam and Pallam volunteered to make a month's work among the villages, three at a time, and continued to do so amidst many difficulties. At the beginning of 1851, numbers of the Arrians had heard of Christ, and some 120 determined to ask for baptism. Several young men had come forward to prepare themselves for teachers, learning half the day from the instructors, and working on their land the other half, to provide themselves with food. The missionary then resolved to occupy a central spot from which to visit the hills around, and settle among the people. A suitable place, named Mundakyam, on the banks of a river, within the reach of twenty Arrian villages, was selected, and the land cleared of the old forest trees; huts were built, some on the ground, and some in trees, and a schoolhouse erected, through the liberality of Sir H. Lawrence, of Lucknow. Gradually the work went on. The Gospel was preached for twenty miles round; and though Hindus, Muhammadans and Romanists resolutely opposed, still abundant encouragements were furnished in the simple earnestness of the poor mountain people.

In the year 1855, the work had become so important, that the hill country was made a separate missionary charge. The Rev. H. Baker resigned his congregations at Pallam, and entered upon what is now called the "Mundakyam Church Mission District," devoting himself wholly to the Hill Arrians. Great indeed had been the changes effected during the past few years, even in outward things, amidst these forest solitudes. Christian villages, churches, and schools were established, where the missionary formerly had to make his night's lodging in a tree. Here hundreds are living together, of all castes, many of whom are baptised

members, and the rest under Christian instruction. The mountain jungle has been cleared over a large space of country, and the cultivated soil not only supports the industrious labourer, but does much to defray the expenses of the mission.

But the changed characters, consistent lives, meek endurance of persecution, and happy death of many, show that the work has been inward and spiritual. In 1859 the cholera broke out at Mundakyam, and upwards of fifty-two of the people were laid in their graves. The missionary watched by the bedside of every one; and what must have been his gratitude and joy as one and another, during the sharpest agonies of the disease, took his hand and clasped his knees, and, while all thanked him for kindness towards them, many spoke of a cheerful hope in Christ. One young man, as the sun was rising and he was departing, said, "I shall soon be where there is no night. All that I have learned from you will now be realised." A heathen blacksmith was seized, and while he, in his pain, tried one moment to bribe his goddess, Kali, and the next cursed her for sending the cholera, his neighbour, an old man, suffering with the same dreadful disease, once a heathen, but for years a consistent Christian, prayed, "O Christ, wash me, forgive my hard heart; Father, receive my spirit; I am thine." A young woman, who seemed to be recovering at one time thanked the missionary for all he had taught her of God, asked for a draught of water, and quietly died.—Many more such instances might be given of a change during life, closed at last by acknowledgment of God's love in death.

Persecution has also been patiently endured in many cases for the truth's sake. Villagers, severely beaten for their attendance on the means of grace, made to stand in water up to their necks, "to wash Christianity out of them," kept in the stocks for days, with pepper rubbed into their eyes, and their heads tied up in bags filled with the large black or red wood-ants, have nevertheless held fast the faith. Others have had their crops destroyed, houses burned, fruit-trees cut down, implements of husbandry taken from them, yet with the same results.

At this present time the number of souls who have renounced idolatry and joined themselves to the Christians amounts to 1000, of whom 300 are communicants. In your prayers, dear Christian friends, for those gathered from the heathen in India, do not forget the Hill Arrians of Travancore. —*Church Missionary Paper.*

Burmah.

A JOURNEY TO A BGHAI ASSOCIATION.

A BRACING cold morning on the 2nd of February, 1864, found a large party of us *en route* from Toungoo to the Bghai Association on the top of the highest northern mountains, and on the borders of the Gaikho country.

An elephant carried our baggage and provisions, and I was borne in a vehicle invented by the Karens themselves, like nothing else that ever was created, —a hybrid between a chair and a palankeen.

For the first two miles the road lay through a tract of land in the forks of the Sittang river and Kanney creek, that Mrs. Mason obtained from Government for the Mountain Karens to cultivate, and on which we now settled.

This land, and other portions near the Karen Institute, have been the source of much trouble to Mrs. Mason, and brought on her much unjust opprobrium, from which the Chief Commissioner, Colonel Shayre, who has come up to see things with his own eyes, has triumphantly vindicated her.

In an official letter he writes Mrs. Mason, under date of 28th January, 1864:—"Having been present at the examination of the Karen girls who are studying at the Karen Female Institute at this station, I beg to express to you the satisfaction I have derived from witnessing the progress they have made. It is essential that the interest of the Karen chiefs in the institute should be maintained, and that they should feel they have a voice in the management of it. Your plans for maintaining their interest in the institute, and for making it, together with the young men's school, an effectual instrument for good to the Karen people, appear to me to be judicious. The land adjoining the institute ground, where chiefs from the hills and other Karens can have houses for themselves when they come to town, for their daughters while studying, and where dwellings are provided for those engaged in cultivating the neighbouring fields, is necessary in order that your entire plans may be carried out. In my opinion, you have rightly judged that for the education of the Karen people a knowledge of literature and science is only a part of the secular instruction which should be imparted. You have undertaken to teach them better methods of agriculture than they knew before; to build better houses than their fathers inhabited, and to live in a higher degree of comfort and cleanliness than they hitherto have been accustomed to. It was with reference to these objects that the land adjoining the institute ground was made over to you for the benefit of the Karens generally. A thorough investigation by me, in the presence of all concerned, has shown that in the matter of that land you and those Karens who were ejected from a part of it have been deeply wronged.* But as that subject has been fully treated in a separate proceeding, I will not now enlarge thereon. What has been remarked here on that subject has been done only to show you, as is your due, that I fully understand and appreciate your large plans of education, to carry out which, the land—of which I regret to say

* The Chief Commissioner here refers to six acres and a half of this land, which he says "was made over to" Mrs. Mason, now occupied by Rev. E. B. Cross, and from which "Karens were ejected," that he might erect his buildings on it.

efforts were made to deprive you, and which have partially succeeded—was absolutely requisite.

"Again, however, I express a hope that the orders which have now been passed relative to that land will relieve you of all anxiety, and enable you and the Rev. Dr. Mason to pursue your useful labours without being any longer distracted by the cares and troubles which, for the past twelve months and more, have been forced upon you.

"One point connected with the Karen Female Institute still remains to be decided. In my minute dated 1st May, 1863, I commented upon what had been charged against you in regard to what was called the 'Karen national flag.' I decided that the flag or banner in question was merely a flag with educational and Christian emblems, with an appropriate motto inscribed on it from the Epistle to the Ephesians. I remarked that, when I considered the time had come when the flag might no longer be viewed as a party emblem in regard to the existing disputes, I should have no objection to its being hoisted within the institute inclosure. I have now fully considered this point. I am of opinion that the flag was only intended as 'a bond of brotherhood for education,' and that the time has come when it may be exhibited without any bad effects whatsoever. I therefore beg to say I have no objection to the said flag or banner being displayed in any manner you and the committee of management may think proper within the institute land."

After crossing Kanney creek we journeyed all day through an uninhabited region between the Sittang river and the hills. Teak trees, and several species of the wood-oil family, afforded magnificent specimens of a tropical forest, diversified by hoary-headed black varnish trees, now in full bloom.

On one occasion, we roused a hamadryad, some ten feet long, whose bite the natives say is more fatal than that of the cobra. Indeed, I knew a well-authenticated instance of a man dying half an hour after being bitten by one on the wrist. As the brute has been correctly described as "very fierce and always ready not only to attack but to pursue when opposed," he was allowed to crawl quietly away, no one in the company being disposed to enter into a contest with him.

When evening came, we encamped for the night in a forest of bamboos, and the Karens made me a booth at the foot of a thick clump.

We then began to look anxiously for the arrival of the elephant, which was behind us, and a party went back to look for it, but returned without any tidings of its appearance. Darkness came on, and we had to lie down hungry and cold, having eaten nothing since our early breakfast in Toungoo, and with no clothing but what we had on. Just as weariness had made me forget my dinner and my bed, I was aroused from my slumbers by the welcome intelligence that the elephant had arrived.

It appeared that Tan-dee, one of our faithful people that assist Mrs. Mason in the institute, was behind me, and he began to suspect about the middle of the day that all was not right, and he turned back to meet the elephant. He found, however, no traces of it till he came down to Mrs. Mason's Karen land, south of Kanney, where he found by the tracks it had taken another road. He followed on speedily, and overtook it at the distance of several miles, when he brought it back, and never stopped all day until he reached us in the deep darkness.

The next day we turned up to the mountains, and rested for breakfast at a village at their base, inhabited by unconverted Bghais, that are engaged in the teak timber business. Among them we found a widow and her children from a Christian village, who said she continued to worship and pray to God in the midst of heathenism around her, although she had lost her reckoning, and could not tell when the Sabbath came.

We pitched our bamboo leafy tents for the night high up among the mountains, by a beautiful cascade, and were here overtaken by a Bghai Christian chief on horseback, who insisted on going on, though then sunset, to announce our approach to the nearest village.

The following day, before noon, we were met by some women, laden down with large baskets of boiled rice, and various Karen delicacies. A dozen men soon followed; but wherever religion is concerned, woman is always in the foreground. "Last at the cross, and first at the sepulchre," reveals her character.

Before evening we reached a Bghai village, with a new chapel on the very summit of the highest hill, excepting one knoll, for thirty or forty miles around. It is at the point of commencement of a table-land that stretches far away into the Than states; and though not level here, as it is farther east, yet the hills are low, while the general level of the country is some three thousand feet above tide waters. Here hoar frost is found every year, though in the southern part of the province I have never seen it under four or five thousand feet above the plains.

With this village commences the breeding of the silkworm, which is raised in all the Bghai and Gaikho villages north and east of it. The silk is used in parts for their own clothing, but more is sold to the Thans and Burmese. The cocoons sell at half a rupee or a shilling a thousand, and the raw silk is sold at two rupees or four shillings a pound. The worms are fed about a month before they take the chrysalis state, but longer when badly fed. They are fed on mulberry leaves, some of which are oval, and others deeply lobed and serrate. I judge it to be the white mulberry, but it is possibly the *Morus indica.*

The plant is raised from cuttings, and never goes to flower or fruit. The next day I saw a large patch of the young shoots that had been killed by the frost, which seemed singular enough to one

familiar with the red mulberry, where the Mississippi is often frozen over.*

This is a small church, and nearly the only way by which they can obtain a little money in these mountain fastnesses is by their silk, yet they contributed to the Institute schools in town the produce of seventeen thousand cocoons; floored their chapel of forty feet square with boards for which they had to pay for the sawing, as well as for frame, and spent much labour in dragging and hewing the massive posts, which, I regret to say, are not of the most enduring character, there being no teak, or iron wood, or hokea in the region.

On Friday, the 5th of February, we reached the place of the association, a village of about forty families, where Gua-man, the principal Bghai chief in the region resides. The houses stand on a conical knoll well adapted for defence, which has to be taken into consideration, inasmuch as their enemies the Gaikhos live close by them, who, within the last half year have plundered two Bghai villages, killing and maiming, robbing and kidnapping the inhabitants. Neither of them, however, were Christian villages.

A temporary booth, more than two hundred feet long by one hundred broad, had been erected for the place of assembly; and here, for three days, we held one of the most interesting associations I have ever attended. Between one and two thousand persons were present, and among them several parties of wild Gaikhos from the neighbouring villages.

These northern Bghais, as well as the Gaikhos beyond them, are a much finer-looking race than the more southern Karens, being larger and more muscular, which I attribute in part to the climate, which is much more bracing than any other Karen regions I have visited. They seem, however, to be a different race. Their skulls have decidedly more of the Caucasian form than the other Karens; the breadth across the forehead being only slightly less than that across the cheek-bones, and they are much fairer. The young people, both male and female, often show red and white in strong contrasts on their countenances, altogether unlike the uniform clay colour of the more southern tribes. I met with individuals who, if seen alone, would be pronounced half European. Indeed, if not exposed to the sun, some of them would be as fair, I think, as the inhabitants of southern Europe. I say some of them, for there is a great difference among them, and apparently an admixture of two races. At a small village where I spent a night, on my return, I found all the inhabitants of this rosy-cheek, fair-necked tribe, and I tried in vain to obtain some traditions of their history. They knew nothing beyond having lived where they now do from time immemorial.

Perhaps owing to the coolness of the climate, and to more industrious habits, the people even dress better than Karens usually do. There sat together before me, every time we assembled, more than three hundred of the best dressed and fairest Karen women I ever saw. It is a singular fact that the dresses of these Bghais and the Gaikhos are precisely alike, and those of the females are most picturesque. Their white, short gowns are covered at bottom, a foot high, with red silk worked on them, and above, stars and rays, as of the rising sun, are embroidered in blue or yellow or red silk. The native turban has been nearly wholly set aside by commerce with the Than traders, and every woman has a few silk handkerchiefs thrown over her head. From the same source the men obtain very comfortable wadded jackets, which are imported by traders annually.

Seventy-six congregations were represented at the Association, reporting several hundred baptisms; and the contributions that they brought in expressly for the schools, in charge of Mrs. Mason and myself, amounted to six hundred and twenty-nine rupees.

Some stirring appeals were made by our leading Bghai assistants, in favour of more vigorous efforts for education in the villages; and it was proposed to establish two high schools for a few months, at two central positions in the Bghai country, to impart advanced instruction to those who cannot attend the schools in town.

If Christians do not work in earnest, Satan will. We have sown good seed in the field, but our enemy has sown tares. The Roman Catholics have recently established three village schools in the southern part of this region, where they teach Burmese, which many of the Karens that live near the Burmans wish to learn; and they are reported to tell the people that they may drink intoxicating liquors, God having created paddy for the purpose of having spirits extracted from it. Thus they can become Roman Catholics without any essential change in their habits, and have a form of religion without its power.

The Gaikhos are a very interesting tribe, that I am anxious to see embracing the Gospel. For several years I have sent assistants among them, and two little churches have been formed in their midst in the present year, both of whom were represented at the association. The day before I left to return a Gaikho chief arrived with credentials from Bo-gyee, the principal Gaikho chief in the region, to treat with Gua-man, our Bghai chief, between whom there is some difficulty. His credentials were a piece of tobacco, which was considered by all concerned as conclusive as a letter signed and sealed at the Foreign Office would be among European diplomatists.

Bo-gyee promised to make a lasting peace if the Bghai chief would give him a kyee-zee. I told him the chief commissioner had just appointed an agent to settle all the difficulties between the Bghai's and Gaikhos; and that Gua-man had no longer any-

* The Bghai name of the Mulberry is *Ma-moo*, which is probably of common origin with the Greek Μόρον.

thing to do in the matter but to obey orders from the English Government, and that if the Deputy Commissioner said he must furnish a kyee-zee he would do so.

The following day I was overtaken at evening in the village where I had put up for the night, by the nephew of this great Gaikho chief with twenty armed followers. They carry well-finished match-locks, that are said to be of their own construction, and which they told me sold among themselves for thirty rupees a-piece. They also make their own gunpowder.

This man, Nen-gyan, is associated with his uncle, Bo-gyee, and is his most active supporter. A few months ago he came down with an armed party like the present, and plundered a Bghai village, killing some, and carrying off others into slavery. The excuse he gave for his atrocious acts was that he was hired to commit them by a party of Bghais in the village he plundered. Yet he is a large, noble-looking man, and appears utterly incapable of such deeds.

I went to the house where he had taken up his lodgings, and asked him to attend worship with us in the chapel at evening, which he very readily promised to do. He came with all his followers, and I preached to them from Genesis to Revelations, and a more attentive congregation I never had. After the service closed, the chief told me that the Gaikhos had traditions of an eternal God who created all things just as the Bible stated, and that God formed at first one man and one woman, from whom all the nations of the earth have descended. Adam, he said, they called, *Aĭ-ră-bai*, and Eve, *Mō-ră-mŭ*.

From other Gaikhos I have obtained the names of thirty generations succeeding Adam, after which God confounded the language of the people and scattered them, because they were building a large pagoda to reach up to heaven, and had got half way there. Though this is manifestly a Scriptural tradition, yet I cannot find in their genealogies any decided coincidences with Scripture names.

The Gaikhos have no name for themselves as a tribe, excepting the name for man, which is *Kă-young;* and this is I think very probably the origin of the Burmese word Kayen or Karen, as Anglicised, and given to all the tribes.

Next morning the Gaikho chief told one of our assistants, "If the great teacher will only say we may drink spirits, I will call a teacher and establish a school in my village immediately."

F. Mason.

China.

Bishop Boone, long an agent of the American Episcopal Mission, died recently at Shanghai. Bishop Stevens at a late meeting of the Board gave a brief sketch of his career:

Bishop Boone had been his intimate personal friend for more than thirty years. They had been classmates, in youth, in studying medicine in Charleston. Mr. Boone had previously pursued his studies in the University of South Carolina; then studied law under Chancellor Desaussure; and finally went through a course on medicine, to qualify himself for missionary life. Thus armed and equipped, and allied by marriage with one of the first and best families in the State—for he married a daughter of the Chancellor Desaussure with whom he studied—he gave up all for the work in China. Bishop Stevens went with him on board the ship when he first set out thither, and had seen him on every occasion of return to this country. He felt drawn to him in a peculiar manner. He was a man of God, whose whole heart was filled with zeal for the cause of Christ. He never spared himself in any respect. He was eminently wise and judicious, and succeeded easily in attaching others to him. His benevolence, integrity, and singular administrative power won for him the sincere respect of the foreign residents in China, as well as of a large circle of friends at home. He humbly thanked God for such a model missionary bishop, and prayed that another might be found to take up the standard and bear it on, conquering and to conquer. Before his death, God had been very near him, both in personal afflictions and in those that had befallen his beloved country. He had only a few weeks before laid a dear wife to rest in a lonely island in the Red Sea; and feeble and broken in health, he had refused the invitation to visit this country once more, and had turned back to his work in China. On the way thither he was nearly wrecked in a fearful cyclone. Thus purified in fire after fire, his gold was bright enough to reflect clearly his Saviour's face, and he received the welcome invitation, "Friend, come up higher."

In Pekin, says the *Spirit of Missions*, the organ of the American Episcopal Board, a wide door is opened for the preaching of the Gospel, and the climate is singularly healthy. Six missionaries have taken up their abode in that city during the past year, three places of residence have been purchased for the location of missions, two schools have been opened, and two chapels rented, all without opposition from the government. The people of the place are willing to hear, free from prejudice to a great degree, and, what is remarkable in China, women form a considerable part of the audiences. One of these missionaries is of our sister Church of the United States, two of the English Church, two of the London Missionary Society, and one of the American Board.

The *Spirit of Missions*, in suggesting that the evangelising work by foreigners should be conducted henceforth chiefly in the north of China, makes some encouraging statements as to the superior salubrity and other attractions of that part of the empire:—

"Mr. Blodgett, a missionary of the American Board, recently visited a cemetery of Roman Catholic priests at Pekin. 'Of twenty-six priests

whose remains were interred there, the average term of life in China was twenty-four years, and the average total of life was sixty years. The average age for entering the field was thirty-five years. No settled minister who feels inwardly called to the missionary work need be detained by his age from coming to China, if he be not above thirty or thirty-five.' Pekin is in the province of Chihli, which is situated between the 38° and 43° of N. latitude. Nankin is about 33° N.; and in the province in which Nankin is situated, the average term of labour of the Jesuit priests was but eleven years, as Mr. Blodgett ascertained in a similar way. But all the Protestant missionaries have, until recently, been compelled to labour in cities which are south from Nankin, *and the average term of Protestant missionary life has been but five years.* We give the latitude of the 'Five Ports' which have been occupied by them. Shanghai, 32°; Ningpo, 30°; Fuhchau, 26°; Amoy, 24°; Canton, 23°. What has added to the unhealthiness of these southern cities is, that they are surrounded by malaria-producing rice-fields, the fruitful source of the fevers which have laid the missionaries low. Some of the northern provinces are free from these rice-fields, and are mountainous in their character.

"Now that they have the treaty right of going to these salubrious northern provinces, the missionaries of nearly all the societies represented in China are moving northward. Why should they go on labouring in a part of the empire where the average term of missionary life is only five years, when another part is opened which is equally populous and equally needs the Gospel, and where the average term of labour is twenty-four years? Why should they continue their labours in the pestilential south, when more important fields are opened in the healthy north? The centre of political, literary, and religious influence in China is in the north, and not in the south. There is more intelligence, manliness, and strength of character in the northern than in the southern Chinese. The language spoken in the north is the standard of correct speaking. The embassies and caravans from Tibet, Manchuria, Mongolia, and Corea, congregate in the north, and not in the south, and we may influence those countries best from that quarter. The northern Chinese will see fewer unprincipled traders and profane sailors from Christian countries than the southern.

Australia.

NEW SOUTH WALES.—At the late meetings of Synods and Conference, Presbyterian Union was considerably advanced. When clouds were darkest and prospects threatening, light appeared and a way was opened. Difficulties that had seemed formidable have been honourably surmounted. Parties have been comprehended, who had hitherto been excluded. The Conference has been re-adjusted, and with unanimity now goes forward to the consummation.

In the Synod of Australia there was the firm determination to abide by the mutual agreement to unite on the Basis and its accompanying resolutions. Their meeting was prolonged on account of their anxious desire to give other parties full time to deliberate, and because of their wish to come to a final understanding before they adjourned. Throughout their late assembly a spirit of conciliation and charity has been remarkably apparent, and for which they deserve due credit.

In the Synod of Eastern Australia there was keen and prolonged debate. One minister and three elders dissented from the resolution of last year, to accept the Basis and to unite in terms thereof. This year several others had resiled from their former pledges, and expressed their disapprobation of various résolutions and articles of the common agreement. At the first meeting of the Synod partisanship appeared, and the appointment of a Committee of Bills and Overtures, to arrange the business of the Court, led to a division. So did the roll of members entitled to vote. But the friends of Union on the Basis obtained the majority.

The overture from the Presbytery of Maitland, which requested a discussion about Erastianism with the Synod of Australia, was debated during two evenings. The overture was ably supported by the Rev. S. F. Mackenzie of Maitland, who had introduced it in his own Presbytery; but his views met with no sympathy, and received no echo from any of those who supported him. He declared himself for Union on the Basis and Resolutions. They were all dissatisfied with these. The speeches which these gentlemen delivered were all against Union on the Basis, because some of the persons who had joined with them in making these doctrinal and ecclesiastical terms of union were supposed by them to approve of the position of the Established Church of Scotland. The rejection of the overture was argued by the Rev. A. C. Geikie, the Rev. J. Kinross, Rev. J. S. Laing, Mr. D. L. Waugh, and by various speakers, with great ability, and was carried by a decided vote of the Synod of thirteen to ten. After such a full and fair discussion, parties should have been satisfied; but instead of this, the minority took every opportunity as their numbers diminished to harass the other side, and on every occasion to divide the Court and enter their dissents.

When the Draft Bill came up, it was met by a motion for precedence, that the Synod of New South Wales be admitted to the negotiations. The Synod decided to adhere to the order of procedure as previously arranged. Then the motion for approving the Bill was assailed as being changed in terms from the general notice of it given offhand a few evenings before. It was only after a vote that leave was obtained by Dr. Steel to introduce the motion, which was expressed in terms of a most

conciliatory nature. The Rev. W. Grant, who had not voted on the overture, now felt it to be his duty to second the approval of the Bill. The supporters of this motion did not consider it necessary to speak at length. The opponents of the Bill reiterated their arguments on the overture; but the Bill was carried by a majority of *fourteen* to *ten*. There were ten ministers and four elders for, and five ministers and five elders against the motion.

The next point was the motion, of which notice had been given by the Rev. C. R. Greig, that the Synod of New South Wales be invited to the negotiations. This was met by an amendment by the Rev. A. C. Geikie, to the effect that the Synod, on its own account, confer with the Synod of New South Wales and certain other ministers. The Rev. William M'Intyre, acting as secretary to the minister of Bombala, prepared a motion which embraced the amendment, and which the Synod unanimously accepted. This led to a conference with the Synod of New South Wales, when it was ascertained that that Synod was quite satisfied with the basis and resolutions, and prepared to unite on them.

A new turn was now given to the debate of the Synod of Eastern Australia. It was proposed that a committee be appointed to confer with the Synod of New South Wales and certain Presbyterian ministers, with a view to union. Strange to tell, this Union was opposed by the very parties that had pressed the motion for the admission of others to the conference. But the vote was decided—thirteen to six.

The General Committee on Union appointed by the Synod of Eastern Australia did not contain any members of the minority, for an obvious reason that the minority wished to begin *de novo*, while the Synod maintained the *status quo*. The minority felt this defeat very sorely; but the course taken was essential to the success of the negotiations. The committee frankly conferred with the other negotiating parties respecting the proposed preliminary for Union, and obtained a written agreement that the contemplated Union would be admitted to the Conference on the same terms as the Synod of Eastern Australia had been. This was thoroughly satisfactory, and greatly expedited the issue. The Synod of Eastern Australia resolved to unite by a majority of thirteen to six, and appointed the evening of Tuesday, the 15th November, for the consummation.

On that evening Dr. Steel proposed the last Act and Declaration of the Synod of Eastern Australia, which will be found in the proceedings of Synod, and which recited all the steps taken by the Synod, and declared that it entered into this preliminary Union for the purpose of advancing the comprehensive Union. The Rev. A. C. Geikie seconded this motion. It was met by an amendment, that the Act and Declaration be not adopted. The motion was carried by *fourteen* to *six*—there being ten ministers and four elders for, and five ministers and one elder against the Act. Then followed a scene of protests. Two protested and left the Synod for one reason, two for another, one for a third, and the Rev. S. F. Mackenzie would not call his reason for refusing to go with the Synod, either a protest or a dissent, but the Court agreed to regard it as a protest. The Moderator satisfied himself with simply entering his dissent, and left the chair, which was taken by the ex-Moderator—the Rev. J. Kinross.

The union of the Synod of Eastern Australia and the Synod of New South Wales, and the Rev. R. S. Paterson, then took place in the presence of a large assembly. The Rev. John Kinross for the Synod of Eastern Australia, and the Rev. Dr. Lang for the Synod of New South Wales, signed the articles, as also did the Rev. R. S. Paterson. The new Synod was then formed, when the Rev. Archibald Constable Geikie, M.A., of Bowenfels, was chosen moderator. The Rev. James Cameron was appointed clerk. The business of the evening was of a routine character, necessary for the reconstruction and organisation of the Church. The Rev. R. Boag, B.A., applied for admission as a minister in full standing, and was admitted on his signing the basis and formula.

Thus was consummated a preliminary and preparatory union on the basis agreed to by all. The protests taken against it had no reference to this union, but to the articles and resolutions as affecting the Synod of Australia, and form the poorest foundation imaginable, to apologise for a schism, or on which to erect a church.

The General Conference met on the morning of the 17th of November, and unanimously agreed to alter the nomenclature of the Bill, and authorised the Law Committee to introduce it to the Legislature on its re-assembling.

As matters now are, all who agree to the basis and resolutions are pledged to unite whenever the Bill has passed the Legislature. Those who stay without are, with one or two exceptions, dissatisfied with the terms of union which they greatly helped to make, and for which they joined in giving thanks to Almighty God. We have reason to expect that, when the union is consummated, some of these will be comprehended in the Church. If a few still resolve to stand apart, it will be on grounds that can have little sympathy from the Presbyterians of New South Wales, or from the Church in the mother country to which the protestors profess attachment.

The union now agreed to is on definite terms, satisfactory to the churches at home as well as to those in this colony, and is a favourable omen for the future welfare and usefulness of the Presbyterian Church in New South Wales. It is in answer to many prayers and longings of the people, and after years of discussion and mutual arrangement. It is in unison with the leadings of Providence in other lands, and is, we humbly believe, an approximation to the earnest prayer of our Lord and Saviour: "That they all may be one; as Thou,

Father, art in me and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me.'

QUEENSLAND.—The last compilation of our Colonial statistics estimates our European population at about 62,000, and the denominational returns show that, by a very large majority, we are still Protestant. This aggregate of Protestantism is of course weakened by the want of spiritual life in many of the individuals, and by a defective sympathy amongst the churches. Yet there is considerable effort among all the denominations to promote Church extension and religious revival.

It is matter of regret, however, that the Church of England lags behind. Her members are in a very unsettled state, chiefly from two causes. First, they complain openly that their due share of control over the finances of the Church is not allowed them. Consequently building enterprises languish, and clerical maintenance is insufficient. Another and greater grievance with many of the influential members of this Church, is the alliance of their bishop with the bishop of the Roman Catholic Church in an agitation up and down the land to revolutionise the system of public education now established.

Bishop Tufnell, in the presence of the Roman Catholic Bishop, at their meeting, complained of the system now in operation as teaching *too little* Scripture.

Bishop Quinn, on his part, emits in Bishop Tufnell's presence the following objection to the same system as *teaching too much Scripture*. Question was asked:—

"Are lessons from Holy Scriptures read daily in the schools or not?"

The following was the Bishop's reply: "They are, and that is one reason for objecting to the system. Catholics reverence the Bible too much to use it as a common book, and they prohibit the perusal of it to the general body of the laity, for they are not capable of interpreting it; but the priests are enjoined to read a portion of it every day."

Yet, with this direct opposition between them as to the change sought for, both agree to travel together through the colony to agitate the public mind and to secure a hold on the public purse to help them hereafter to oppose each other. This is an unedifying spectacle, and has occasioned public meetings to elicit the true sentiment of the members of the Church of England. Such meetings show difference of opinion, but show also the strongest dislike on the part of many of the most influential members of this Church to this crusade of the mitres.

A visit of Bishop Patteson, and a lecture by the Rev. Mr. Campbell of Geelong, delivered in the large hall of the Normal School, the Governor in the chair, have been the means of reviving Christian sympathy on behalf of our aborigines. The Governor drew attention to the fact that, in the last session of Parliament, an Act was passed, without one dissenting voice, authorising grants of land for schools and missions on behalf of the aborigines. James Morrill, who was shipwrecked on the northern coast, and resided amongst these people for seventeen years, and is thoroughly acquainted with their language and customs, is still in the colony, and has exerted a beneficial influence as interpreter between an exploring party northwards and the natives. But it seems that, for missionary teachers, we must look to the Moravians.

Fiji.

A NARRATIVE published in a pamphlet at Sydney, of the wreck of the ship "All Serene," gives an interesting view of the influence of Christianity upon the islanders:—

The "All Serene," it says, was capsized in the South Seas. Some boards were insecurely nailed together; and in this frail vessel thirty-one persons were crowded, nineteen of whom were saved, after having been twenty days on board this rude-made punt. At the end of this period they reached the Island of Kandavu, one of the Fiji group. Upon landing, the natives hid themselves, supposing that the new-comers were slavers, but (says the writer of the narrative)—

"At last we succeeded in attracting the attention of one of them, as he was leaving the house by the back-door. He saw our helpless condition at a glance, and in a few minutes many more came from their places of concealment and gathered around us. None of us could speak a word of their language, neither could we understand anything they said, with the exception of one word; it was the word, 'Missionary;' but this word made us feel perfectly safe. They conducted us to a small village, leading and supporting us all the way, and seeming to vie with each other in their unremitting attentions to us. The kindness of these natives was remarkable. They took us into their houses, and they seemed to anticipate our every wish; and evinced the greatest delight in being allowed to minister to our wants, holding the reviving cup to our lips, and supplying us with abundance of food. We succeeded in making them understand that there were more of our comrades still on the beach, and many of them went with torches (as the moon had now gone down) and brought them to the village.

"On the following morning some of the natives went to inform Mr. Nettleton, a gentleman belonging to the Wesleyan Mission, and residing twelve miles from the village. He came to see us on the next day. This was a happy meeting; he prayed with us, and we cried like children. We learned from him that we were on the island of Kandavu, one of the Fiji group, and that we

must have come between four and five hundred miles in the punt. He also told us that had we not made this island we must have perished, as this is the outer island of the group, and we had struck on the most southern point of it. The natives showed great reluctance to part with us, but Mr. Nettleton took us all away in boats to the Mission stations, and afterwards sent them presents in return for their kindness to us. He left half of our number with his brother missionary, Mr. William Fletcher, about eight miles from where we had landed, and took the others to his own place.

"We remained nearly two months under the care of these gentlemen. Would that I could speak in terms of praise equal to the merits of these two gentlemen and their most amiable ladies. All I can say is this—they administered solace to our wearied spirits; they supplied us with many temporal comforts; they clothed our nakedness, and healed our wounds. It is but justice to the other few white inhabitants of those islands to say that they treated us with uniform kindness. May God bless them all."

Algiers.

THE MISSION TO THE SPANIARDS.

It may be interesting to notice in your valuable Magazine of religious information, something about the efforts that are made for the evangelisation of the Spaniards in this and the neighbouring places. The first Spanish meeting held by myself, was on my arrival in this town in 1859. It was with only two persons in my own house: the attendance gradually increased to a considerable number. Two regular services were then established during the week, and a manifest blessing of God attended the preaching of his Word amongst that very interesting people. But an adversary interfered to interrupt the work, and public preaching was consequently suspended, and the little Spanish congregation dispersed; but the Lord did not suffer the enemy to triumph in his attempt to ruin the work, for Mr. F. Ruet, who had already laboured with success among his countrymen in Gibraltar, came here just a year ago, to carry on a regular mission; he was encouraged to do so by the Protestant pastors, Mr. Coyne and Mr. Dürr, and myself: together with two more Christians, we formed a committee to sustain him in his endeavours to make known the truth to the numerous and neglected Spanish population in this province. There were great difficulties in the way of finding the means for his support, and after eight months' trial, the Lord put it into the heart of the Spanish Evangelisation Committee in Paris to employ him as their agent, and then a Spanish colporteur was procured from Gibraltar, who is paid by some Christian friends in Germany, to assist him in the dissemination of the Word of God amongst the Spaniards, and to prepare their minds for the reception of Gospel truths. Within the last six months he has been enabled to dispose of about thirty Bibles and as many Testaments, and to distribute more than 800 tracts amongst them. It is a sad thing to meet so many who are entirely ignorant of reading, as the Spanish population in this colony is chiefly composed of poor labourers, and yet they are intelligent, and active, and sober, so that if once touched with the love of the Gospel, they are anxiously desirous to learn to read, as some have actually done in order to be able to judge for themselves whether the Protestants are right and the Romanists wrong. This colporteur, Signor Hernandez, from Gibraltar, is an efficient man, of a zealous and religious character, who not merely tries to sell Bibles, kindly furnished by the British and Foreign Bible Society, but visits his countrymen in their houses, both in town and the adjacent villages, to read and to explain to them the Word of life; he has thus by the blessing of God succeeded in assembling numbers of Spanish men and women in different places in this neighbourhood, who afterwards evinced an ardent desire to hear the Gospel announced by the Spanish pastor himself, so that Mr. Ruet does not only hold Spanish service in the Protestant church twice a week, but has also regular preaching at present in at least five different localities; besides which, he has large meetings with Spaniards who live in the country, and follow agricultural pursuits, the fishing trade, and other manual work. His ministrations have so far produced good results, the seed of truth has germinated, and began to bring forth precious fruit; some of his congregation in Alger have had their children baptised by him, and last month he administered the Lord's Supper to above twenty communicants in the most simple and solemn manner, according to the rites of the Protestant church here. I might have given you some more detailed account of the work, but I must defer it for the present. In the meanwhile I trust that those who may happen to read these lines will be able to form some idea of what is done for the evangelisation of the 25,000 Spaniards residing in the one province of Algiers. We need the interest, sympathy, and prayers of British Christians in the cause here. The adversaries are mighty, and the obstacles in the way of spreading the truth amongst that people are truly great. Mr. Ruet has not only to contend with Spanish fanaticism and spiritual ignorance, but meets with much opposition from the priests, who seem to cherish a very strong affection for the Spaniards, and do everything in their power to keep from them the light and life of the Gospel; but priestly hostility and intolerance neither diminishes his zeal and faithfulness, nor impedes the progress of the cause he has devoted himself to defend. Be it remembered that Mr. Ruet was persecuted for professing and preaching the Protestant religion long before his countrymen who suffered imprisonment and banishment in Spain. He, too, was eight months in prison, and afterwards condemned by the tribunal at Barcelona (on 26th of October,

1856) to perpetual exile, which he preferred rather than to return to the bosom of that erroneous and persecuting church. He then found a safe asylum on British soil at Gibraltar, where he has laboured for several years amongst the Spanish inhabitants with much success, and now he is putting forth his activity and zeal for the conversion of his neglected countrymen here. May the Lord signalise his ministrations with an especial benediction is the earnest prayer of your humble servant, J. Lowitz.

Old Calabar.

SUPERSTITIONS OF THE PEOPLE.*

We find the heathen of Old Calabar worshipping the spirit of their deceased fathers,—propitiating innumerable demons with which their timidity peoples their woods and streams; placing their confidence in charms and idols; practising divination to discover hidden shapes and things to come; and using ordeals, of many descriptions, to detect and punish guilt.

There is an idol or a charm for almost every purpose under the sun, and of these a man may have as many as he can pay for, and every adult heathen has at least one or more of them. He may have one to defend him in the time of war; another to promote his trade; a third to secure the goodwill of men; a fourth to cause him to be feared; a fifth to protect him from witchcraft, and yet a sixth to enable him to plead and lie cleverly, and perjure himself with impunity; besides a hundred others —if only he can pay for them and spare the time and the means to worship them as they demand. These charms or idols are called in the native tongue Ibok, and of all idolatrous objects they attract the strongest faith. The Iso-ibok or idol presence or altar is sometimes a diminutive shed erected in the middle of one or other of the inner courts of the premises, or it may be a mere clay step in a dingy corner of the court, concealed from view by a screen of palm leaves or other materials. The idol itself may be a metallic ring or a rude human figure of wood or clay, or a foul object of no particular form. In the worship of these every man is priest for himself, and barn-door fowls and eggs are the common offerings.

Next in order to these should come the Iso-abasi, or altar of God, already noticed, which is a household altar, and of which the father of the family is priest.

Then follows the Iso-egbo, or presence of the ghost. This is the altar of the paternal spirit, each deceased father becoming an object of worship to his immediate descendants. It is built of hard beaten clay, in the form of a short sofa or arm-chair projecting from the wall. A sheet of printed calico pinned to the wall, and renewed at every approach of worship, forms the background of the altar. On the step raised immediately beneath this is a human skull, foul with the clotted gore of sacrifices. In the middle of the altar stands an ordeal jar or bottle, set in a shallow basin of native make; while on both sides of these are piles of bones, the skulls of crocodiles and goats, and other animals. At this altar scattered brothers, who have now become independent heads of houses, reunite on special emergencies to worship the spirit of their deceased father, with whom they used formerly, as members of one household, to surround the altar of God. Of this altar to the paternal spirit, the eldest surviving son is priest and guardian by right. Goats and barn-door fowls are the offerings commonly presented—the fowl bodily, but only the blood of the goat.

Higher still, and claiming the service of a wider circle of worshippers, is the altar in front of the palaver house or town-hall, at which the father-spirits are worshipped in their collective capacity. This altar is usually a piece of igneous rock, of no remarkable size or form, set up at the foot of the outermost of the main pillars of the house. It is approached chiefly in connection with the feasts of those formidable societies known to Europeans under the name of Egbo.

It is in these societies that the chief ruling power of the country resides, and they claim to be under the patronage of the father-spirits, and to exercise their power and authority with their sanction. Only members of these Egbo societies worship at this altar. The chief who is first in order by family rank and seniority, officiates as priest. The blood of animals slain at Egbo feasts is here offered to the father-spirits, and I believe also a portion of the blood of all persons executed by Egbo.

Next follow demons, or, as they are called in the native language, Idem. Whatever is grand or imposing in nature—whatever strikingly departs from the common uniformity—is sure to create fears in the suspicious heathen mind. Hence, almost every aged or great tree, every chasm and every bold cliff, every dark pool and every meeting of waters, is conceived to be the haunt or dwelling-place of a demon. Hence, also, as you cannot choose a site for town or farm without some such object being found in the vicinity, one or more of these imaginary beings is sure to be worshipped wherever men dwell. The greatest of these demons in Calabar proper is that which the whole tribe worships under the name of Adem Efik. Its haunt is supposed to be in the waters of the Calabar River, at a spot a few miles below Duke Town, where on great occasions sacrifices are offered to it by the representatives of the tribe. At Duke Town there is an altar dedicated to it, where minor acts of worship are performed. The priesthood appertains to a particular family, and in former days the priest was a personage of the greatest consequence, rank-

* Extracted from a speech kindly forwarded to us in MSS., which was delivered by the Rev. Mr. Cooper, of the United Presbyterian Mission at Liverpool, on the eve of his embarking to return to his field of labour in West Africa.

ing highest of chiefs in position, though of the least in point of power. He used to be called by excellence King Calabar. Since the last priest died, about ten years ago, no other has been found willing to assume his office. The appropriate offering to this demon on great occasions is a white negro or Albino.

It remains now to say a few words here on the subject of ordeals and divination, which also partake of the nature of idolatrous objects, inasmuch as their design is to scrutinise the future and discover the secrets of the heart; whereas God alone knoweth what shall be,—He alone searches and tries the reins. The Calabar heathen conceives himself to be surrounded and victimised by a host of malignant powers, which are to be prevented or averted only by the aid of the diviner. Hence the diviner is his resource before every undertaking of any importance, and in all his troubles. Ere he starts on any journey he consults the diviner, to forewarn him of dangers in the way, and forearm him against them, if they be not such as lead him to postpone the undertaking to a more convenient season. Before he dare lift axe to clear new ground for farming purposes, he must consult the diviner, to ascertain whether he be or not intruding on the domains of a demon; and if so, he asks what tree is the demon's special abode? what offerings suit its particular appetite? and on what day of the week shall labour on the grounds be abstained from in honour of the demon? If repeated ills have befallen him, he seeks the diviner to ascertain cause and remedy. If the cause be pronounced to be of God or of a demon, then what shall he offer to appease them? If the cause be of man, then who is it? and if that cannot be answered, what shall be done to bribe the malignant power his enemy employs against him? In cases of sickness also, when their absurd remedial agents are found to produce no healing effect, recourse is had to the diviner. He may ascribe the sickness to the hand of God, or to the anger of an offended demon or idol; and in such cases means that may avert the consequences are at once prescribed. More frequently, however, witchcraft is discovered to be at the bottom of it, and the diviner, without necessarily having particular persons in view, throws out various criminating insinuations of the vaguest sort, which the invalid and his friends eagerly seize and revolve in their minds. These insinuations may be simply to the effect that the invalid suffers from the malice of some one with whom he has quarrelled, or from the covetousness of some one who longs to get possession of his property; and thus the minds of the sick man and his friends are sent in revengeful and never-failing search among relations and others, of persons on whom to fix the too often fatal imputations. If the invalid be a man of power, proceedings are at once instituted against the suspected persons, who are required to clear themselves by means of the ordeal of the Calabar bean. Otherwise the unnamed suspected are warned by public proclamation and beat of Egbo drum to withdraw their malicious influence, and restore their victim to health on pain of condign punishment in the event of his death.

Of ordeals there are many kinds in use, some in themselves quite harmless, others again of a very barbarous description, though not fatal. These are employed in trials for minor offences. The chief ordeal is that of the Calabar bean, esteemed infallible in cases of witchcraft. It is the fruit of a large climbing plant. The bean is a deadly poison, a very small portion of a bean sufficing often to destroy life. When taken in large doses, however, it not unfrequently occasions nausea and vomiting, and so becomes its own antidote. When administered to persons under public trial for witchcraft, the quantity given varies a good deal, from a dozen beans upwards. As many as 200 beans have been administered to one person. It is given first in the entire state, and while the person is engaged devouring these, others are pounded to pulp, which he is afterwards compelled to receive mixed with large quantities of water. If he rejects the poison completely, he escapes; if not, he gradually subsides into an apparently comatose state, and dies. In such a case he is declared to have been certainly possessed of the wicked power, whether he had employed it in the instance ascribed to him or *not*.

The heathen of Old Calabar speak of the duality of human nature, the duality of soul and body. They speak of a pre-existent state of the soul with Abasi or God, and say that every human being comes into this world according to their own previous choice. Whatever be a man's nation or position in life, or personal character, it is what he made choice of before coming into the world. The white man is such by his own previous selection, and so the black man, so the freeman and the slave, the rich man and the poor, the honest man and the thief. After death the soul is said to retire to the city of ghosts. On passing from the body it still lingers for a season about its old haunts, or else wanders lonely without the city of spirits, into which it may not enter until its obsequies in the fleshly world have been completed; when it is allowed admittance, and takes its place among its predecessors. The city is said to be surrounded by a high palisade, and its gates to be constantly and vigilantly guarded. The manner of life within is simply a repetition of that of the present life in a ghostly or spiritualized form. Its inhabitants dwell in the ghostly immaterial forms, as it were, of their former habitations, the dwelling-place of each householder being abandoned to ruin at his decease, that it also may pass away with him. They employ themselves similarly as on earth. Then the social relations and ranks of the fleshly world are still perpetuated. The chiefs, and freemen, and slaves, and wives of former days are still such in the ghostly city. Their manners,

and habits, and pleasures are similar. Nor can it be said of this city that there is no death there. In due time its inhabitants seem to die again, and return to Obasi or God, from whose presence they originally descended, when they are said to be in a position to make a new choice of life in the old world of solid flesh and bone. One often hears such resolutions expressed as these:—When I come back again I'll come a white man. When I come back again I'll come a freeman. When I come back again I'll come a man, not a woman. It would seem also to be a superstition amongst them that certain modes of death exclude their subjects from the city of spirits, as, for instance, such as die bloody accidental deaths, those who die in war, and such as are put to death with the view to their becoming avenging demons. With regard to those who die in infancy, they are thought to be soon in a position to return. It is a common custom with Calabar women to mark their dead infants, with the view of recognizing them when they shall have them restored. And hence, persons are sometimes met with called Nyong, or wanderers, being so named by their mothers, who look on them as their dead infants returned.

The Confederate States.

NOTWITHSTANDING the large grants which the Committee of the Bible Society have from time to time made to the Confederate States, frequent intelligence still reaches them of the great dearth of the Word of God which exists there, and of the eagerness with which the Scriptures are sought after and read by all classes, but especially the military. A letter which has just been received from Richmond, and a portion of which is here appended, brings out these points into prominent relief. The Committee have cheerfully made a free grant of Bibles and Testaments to the value of 250*l.* to meet so pressing a want.

"To show you the extraordinary dearth of the Word of God, and the great desire for it, I may mention that the first day after the cases arrived, and before we supposed a dozen persons knew we had them, every hospital in the neighbourhood of Richmond sent in for a supply, and a number of chaplains came in after them from the field; but, alas! though we did not give them a stone when they asked for bread, we gave them a lamentably small portion of bread in proportion to their wants. Ten Testaments, four or five Bibles, and some portions, was the quota we were compelled to allot to each hospital, though ten times that amount would not have sufficed for the actual wants. The demands from every part of the army, which had been accumulated during months past, rendered this parsimony unavoidable. A chaplain from the field came with pressing appeals in behalf of 1500 men, but we could give him only fifty Testaments. Many of these men have been recently converted; others are seriously inquiring the way of life; and all are willing and anxious to read the Word of God.

"As an illustration of their eagerness, let me say that some months ago, just after we had received a small supply of Testaments from another source, I was preaching to one of the regiments then in the line of battle. I mentioned to the chaplain that we could let him have some of them, and he stated to the men that he could furnish Testaments to those who were destitute, if they would come up at the close of the service and give him their names. Scarcely had the 'Amen' of the benediction died on the minister's lips, before the war-worn heroes charged on the chaplain almost as furiously as if storming the enemy's breastworks; and I could not but notice the care they took to give not only their name, but that of their company, &c., so that there might be no mistake in their securing the coveted treasure. Whenever the men are passing through the city, if they can get the opportunity, groups of them, dusty and battle-scarred, come into our depository, asking for a Testament.

"I regret that so large a part of the supply we have received, and are expecting, is made up of portions. These are not nearly so much sought after as Testaments. Indeed, the desire for the entire Bible is constantly increasing. Those who have made a profession of religion very generally wish the whole Word of God.

"The work of grace in our army still goes on, notwithstanding the difficulty in holding meetings, on account of the men having been for months past so much in the trenches. War has almost always been regarded as eminently hurtful to the morals of the soldiers; but one of our Christian generals not long since said to me that he was satisfied that, at the conclusion of this war, it will be found that our soldiers have improved, both as to intelligence and as to their moral and spiritual condition. And I have no doubt he is correct in this opinion. Many of the men have read more within the last three years than in their whole lives before; they have received more and better spiritual instruction, and large numbers of them have been hopefully converted. The officer to whom I have referred also told me that he had been much struck, in going through his command, with the frequency with which he saw the men sitting apart, reading the Word of God, and, in some instances, one of them reading aloud to a group of his comrades. How rarely have such spectacles been witnessed in armies!

"Whilst I write, the bright October skies—the most beautiful of the whole year in our country—are smiling down upon us, the air is balmy and bracing, and all in the city seems fair and tranquil. One almost forgets that only a few miles from us are 100,000 men, armed with the most formidable implements of destruction, making ready for another desperate effort to capture this stronghold. But so it is. 'Every prospect pleases, and only *man* is vile.'"—*Monthly Reporter of the Bible Society.*

Jamaica.

JUBILEE OF THE BAPTIST MISSION.

The religious history of the island of Jamaica is deeply interesting. Three hundred and seventy-two years ago the island was inhabited by the aboriginal Indians: a simple-minded, inoffensive people, who were harassed and distressed by the barbarous Caribs of the Windward Islands.

The first Europeans who took possession of the island were the Spaniards, who, by their avarice and by the oppression they exercised, rapidly exterminated the native population.

Rather more than two hundred years ago the English drove out the Spaniards and took possession of the island: and with them the Protestant religion was introduced. In Cromwell's army, by which the Spaniards were expelled, were many devout men, who became religious teachers and received State pay. The Act of Uniformity deprived them of their stipends; but they continued to give religious instruction, being dependent for support on the voluntary contributions of the people. Their numbers were from time to time increased by the Nonconformists, who, during the reigns of the Second Charles and his unprincipled brother James the Second, were deported from England and sold as slaves to the planters. They were followed by a considerable number of "Friends," who, charged with religious contumacy, were driven out of England, and, settling in Jamaica, maintained their religious belief, and met for social worship.

The revocation of the Edict of Nantes sent from France considerable numbers of Huguenots, who settled in Jamaica, and whose services as ministers were accepted by the Government, which charged itself with their support.

Very soon after this, we find the religious instruction of the slaves was prohibited by express enactments of the Legislature of Jamaica, which, under heavy penalties, forbade the admission of slaves to places of worship in towns. So late as December, 1802, an Act was passed of which the following are extracts:—"Any person not duly qualified and authorised, who shall, under the pretence of being a minister of religion, presume to preach or teach in any meeting or assembly of negroes or people of colour within this island, shall be deemed and taken to be a *rogue and vagabond*," &c. Another section of the Act empowers "Any magistrate of the parish in which the offence has been committed to cause the offender to be apprehended, and committed to the common gaol—*forthwith;* to associate with two other justices of the peace, and upon due conviction . . . . adjudge him or her, if of free condition, to be committed to the workhouse, there to be kept to hard labour, for the first offence, for the time of one month; and for every subsequent offence, for the time of six months each: and in case the offender shall be a slave, such offender shall, for the first offence, be committed for hard labour to the nearest workhouse for one month, and for every subsequent offence be sentenced to receive *a public flogging* not exceeding thirty-nine lashes." To this clause there is a "proviso," "That whenever the offence committed by a *white person* shall appear of extraordinary heinousness, the justices are required to secure the appearance of every such offender at the next subsequent supreme or assize court, by sufficient bail or commitment, ... and on conviction to suffer *such punishment as such court shall think fit to inflict, not extending to life.*" Another clause secures the infliction upon every owner or occupier of premises who should knowingly permit any such meeting, or openly hear any person of *the description hereinbefore declared to be a rogue and vagabond, a fine* not exceeding *one hundred pounds,*" &c.

The Baptist Mission may be said to have had its beginning with the introduction of George Leile, who accompanied his owner from Georgia, in America, to Jamaica about 1784. This master was an officer in the British army, and when he died he gave Leile his freedom, who then became a preacher, and endured great persecutions. The mission at the north-west end of Jamaica originated in the labours of Moses Baker, a mulatto, who was introduced to that part of the island by a Quaker named Isaac Lascelles Winn, or Wynne. Mr. Wynne appears to have been a truly generous man, who felt much concern for the spiritual well-being of his slaves, and exposed himself to some obloquy by allowing his negroes to be instructed; but he was in part seconded by Mr. Vaughan, a man of considerable influence in the district. It was through this last-named gentleman that the Baptist Mission Society in 1813 were induced to commence a mission to the island. That mission has now continued in existence for fifty years, and the ministers and churches are endeavouring to celebrate the Jubilee in a suitable manner. In 1863 a Jubilee Committee was formed. That committee issued an address to the churches on the reasons for keeping Jubilee, and on the manner in which the season should be observed and turned to practical account. Some months ago, that address appeared in the columns of the "Herald," but we may briefly advert to it again.

1. It reminds the churches of the noble men who, in the providence of God, have been sent as missionaries of this Society to the island, mentioning some of the departed by name.

2. It shown the success with which missionary labours in Jamaica had been crowned, in the overthrow of slavery, with its attendant evils, and in the dimensions to which the mission has attained. The following particulars are thus given:—

(1) The mission has established itself in every parish in the island.

(2) There are seventy-four regular organised churches, having a membership amounting to about 30,000. These churches are, and have for many years been, supported entirely without foreign

aid. Nineteen of the pastors are natives of the island.

(3) The mission has its own college and training school for the education of its pastors and teachers, maintained at an annual cost, to the churches, of 300*l.*

(4) It has also its own Missionary Society, and raises for Home and Foreign Missions, from 1000*l.* to 1300*l.* per annum.

(5) Its day-schools number about ninety, and its Sunday-schools seventy, with 1100 teachers and 13,000 scholars, a large proportion of whom are able to read the Holy Scriptures.

Practical suggestions follow, recommending the holding of Jubilee services at the various stations, for both adults and children, and the raising of a Jubilee Fund to be devoted to the following objects:—

1. The African Mission.
2. Day-schools.
3. Restoration and repairs of Mission Premises, &c.
4. Home Missions.

In accordance with these recommendations, the first week of February, 1864, was devoted to special prayer for God's blessing on the services and proceedings of the Jubilee year.

On the fiftieth anniversary of the landing of John Rowe, the first missionary, at Montego Bay, a large Jubilee meeting was held, when it is stated that not fewer than 10,000 persons attended from different parts of the island, to testify their gratitude to God for what He had done through the instrumentality of the Baptist Mission. All the free places of worship in the town were thrown open on the occasion, and flocked with multitudes of people. This grand gathering has been followed by Jubilee services at the various stations, the accounts of which are of a very interesting character.

The Jubilee meeting at Spanish Town was presided over by the Honourable Richard Hill, who delivered a speech on the occasion full of information and strongly expressive of goodwill. The name of Mr. Hill has for many years been honourably identified with every movement calculated to promote the best interests of the people of the island.

The Jubilee meetings at Falmouth were held in August, and were of a very demonstrative character. The large chapel in which William Knibb was wont to deliver his soul-stirring addresses was gaily decorated for the occasion, and was well filled with grateful people, many of whom knew by experience the change from slavery to freedom and from darkness to light. William Knibb's nephew, the Rev. Thomas Lea, is now pastor of the church at Falmouth, and the Lord is prospering his ministry.

The meetings in Lower Clarendon, where the Rev. W. Claydon labours, were also held in August, and were of a very enthusiastic character. The speakers on the occasion were Messrs. Claydon, Hewett, Duckett, Johnson, Randall, Moodie, Dalling, and Holt, Baptists; Rev. A. Lind, Independent; Rev. J. P. Russell, Wesleyan; and J. W. P. Baker, Esq.

At nearly every station in the island Jubilee services have now been held. At some of them, both juvenile and adult, the writer had the pleasure of being present and taking part in the proceedings. But these meetings have been held in the midst of very trying and afflicting circumstances, and it is greatly feared the proposed Jubilee fund in the island will fall far short of the amount it was at one time expected to raise. The continuance of the American War has greatly interfered with the supplies of the island, and enhanced the price of all imported articles, especially of every description of clothing. The last two years, a severe drought has, to a large extent, destroyed the fruits of the people's industry, and now the fearful visitation of small-pox is aggravating the general distress. The Jamaica churches are, therefore, trying to be jubilant under very afflicting circumstances, and we feel sure the churches of Great Britain will sympathise with them and come to their help in the efforts they are making to put the institutions of the mission on an extended and improved basis.—Rev. W. Traill in *Baptist Herald.*

SUGGESTIONS AND REPLIES.

THE COURT OF APPEAL.

TO THE EDITOR OF "CHRISTIAN WORK."

SIR,—I trust you will find room for a remark or two on your English correspondent's letter, in your January number this year. It seems by him to be supposed that the greater part of the bishops and clergy of the Established Church wish for an alteration in the Court of Appeal in Ecclesiastical cases. This is very far from being the case. I think I am speaking the sentiments of the Evangelical, as distinguished from the High Church section of our communion, when I say that they have no desire for any such alteration. The decision in the Gorham case, which legalised the Evangelical, as distinguished from the High Church view of baptism, was the decision of the Committee of Privy Council. And in 1850, the late Bishop of London brought forward a bill to alter the Court of Appeal in consequence of this decision. In doing so, he was acting for the High Church party, who were thoroughly vexed at that decision, and at the dereliction of their favourite "Church principles" which it involved. The attempt was defeated then. But, if now an episcopal court should take the place of the present Judicial Committee, the Gor-

ham decision might at any future time be rescinded. Most clergymen who are not at the present time biassed by a wish to set forward extreme Church principles, feel that lay judges can be better trusted to adhere to *precedent* than episcopal judges. Of the two evils, the toleration of some degree of laxity, and the setting up of an episcopal despotism in the Church, the evangelical clergy would, I am convinced, choose the former. If each earnest minister in his sphere earnestly labours for the truth, laxity of opinion will never (in vitally important points) spread very far. The history of the early Councils warns all to beware of episcopal absolutism.

Yours faithfully,

RUGBY, *Jan. 4th*, 1865. E. T. SALE.

NEW BOOKS.

Mr. Ludlow has chosen a subject of great importance, and treated it with great ability.* Whether women have work to do in the Christian Church is scarcely now a matter of dispute. Work has been conceded to them; ungraciously, perhaps; with misgiving, and ominous mutterings of failure. They have had to find it for themselves, and have had to set about it in a desultory way. Yet notwithstanding such unfavourable circumstances they have made their claim good, and illustrated it by examples, conspicuous even in an age that is most conspicuous for its earnest philanthropy. But how far, and in what direction they may work is a problem that we are far from having settled: whether in sisterhoods or as individuals, trained or untrained, parochial or nonparochial, with how little or how much system; by irregular impulse, or under the control of a guiding principle, or a firm governing will. On the face of it, trained and systematic work seems the most desirable: but there have been sisterhoods in England that made men suspicious of system. Names, and rules, and vows have been paraded that made Englishmen start back as if from a convent. Rather than that, they have said, let us have the most desultory effort, be as feeble and uneconomical, as full of great aims and petty results, as much among the poor, with as little understanding of poverty, as we have been. Meanwhile the need for work has increased; there is more to do, and it is harder to do it. And abroad, the experiment from which we shrank has been tried, and found to answer. It has been as great a blessing to the poor who were helped, as to the women that helped them: in both ways it has brought blessings to the Church. Deaconness's institutions have spread among the Protestant Churches of the Continent, almost as widely as Dorcas Societies; Lutheran and Reformed have found in them the same source of strength and usefulness. And gradually it has been discovered that the principle of these Societies was what we wanted at home. Dr. Howson's book on Deaconnesses helped to spread the impression in their favour. The Bible women felt the need of more training, more distinctness, more constancy of effort, and devotedness in the superintendence. Slowly, and against much irrational, and some not unnatural prejudices, the idea for which Dr. Fliedner, and many more, so nobly spent their lives, has won a hold upon the English mind; and tentative efforts have been made to introduce it in a practical shape. It is in this state of feeling that Mr. Ludlow's book makes its welcome appearance. He reviews the position of women in the Church from the beginning,—a historical inquiry of the greatest moment to a right conclusion on the subject. He traces this principle of womanly help through its various developments in the Romish Church and elsewhere, till it seems to have died out in the stagnation and repression of conventual life: and follows it into its more active development in the French Catholicism of the present century, and the free and healthy revival of the Protestant communities. It is a review of deep interest, and marked by the most careful study, and a fine historical spirit. It is a stream of Church history that has never been fairly explored, and to which Mr. Ludlow has betaken himself with a perseverance and ardour that have been amply repaid. It is an able book that will help to guide opinions on a matter of the widest importance, and more than any other we know, will help to the recognition of woman's true place in the Church of Christ.

* *Woman's Work in the Church.* By J. MALCOLM LUDLOW. London: *Strahan.* 1865.

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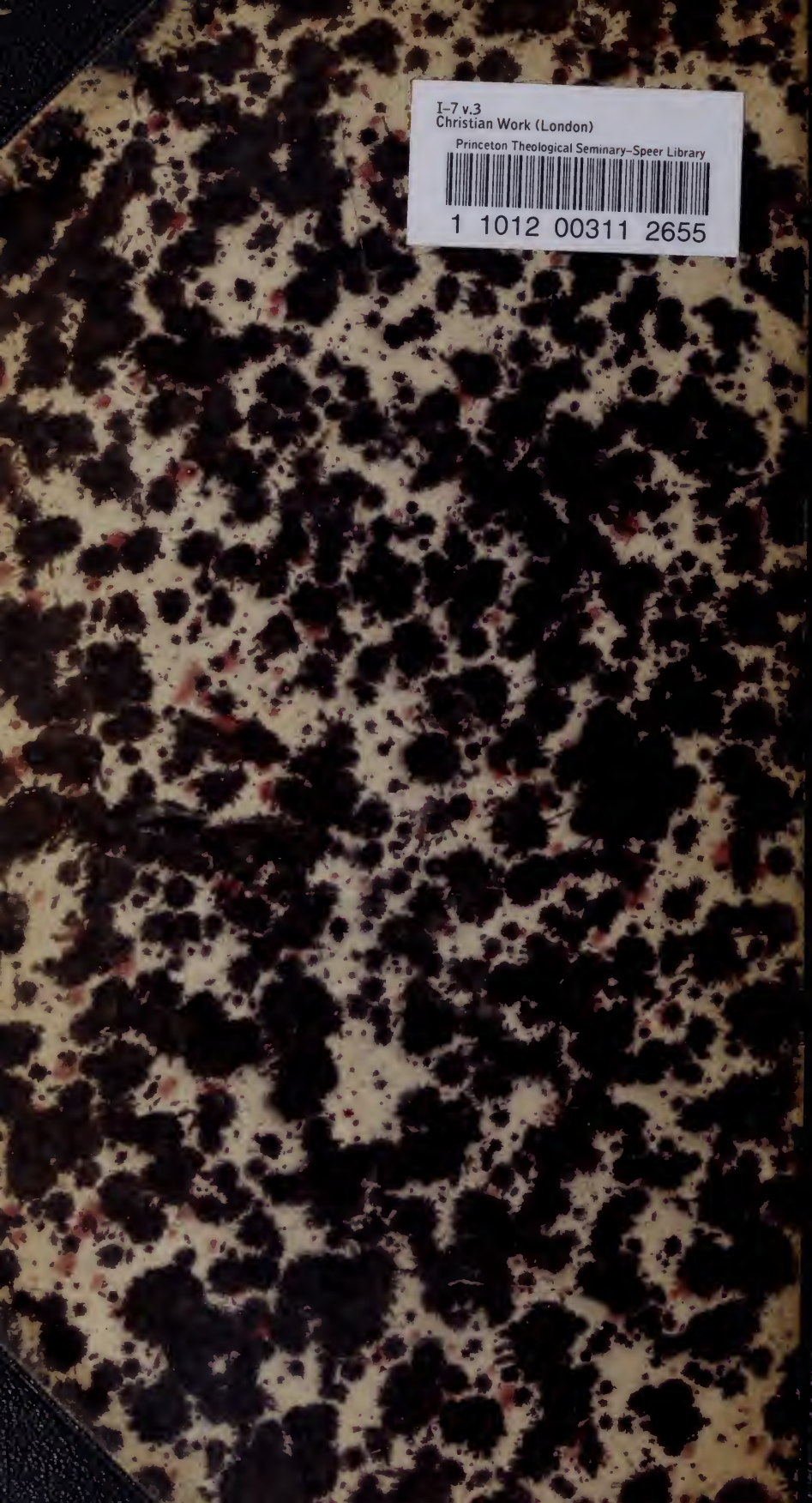
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